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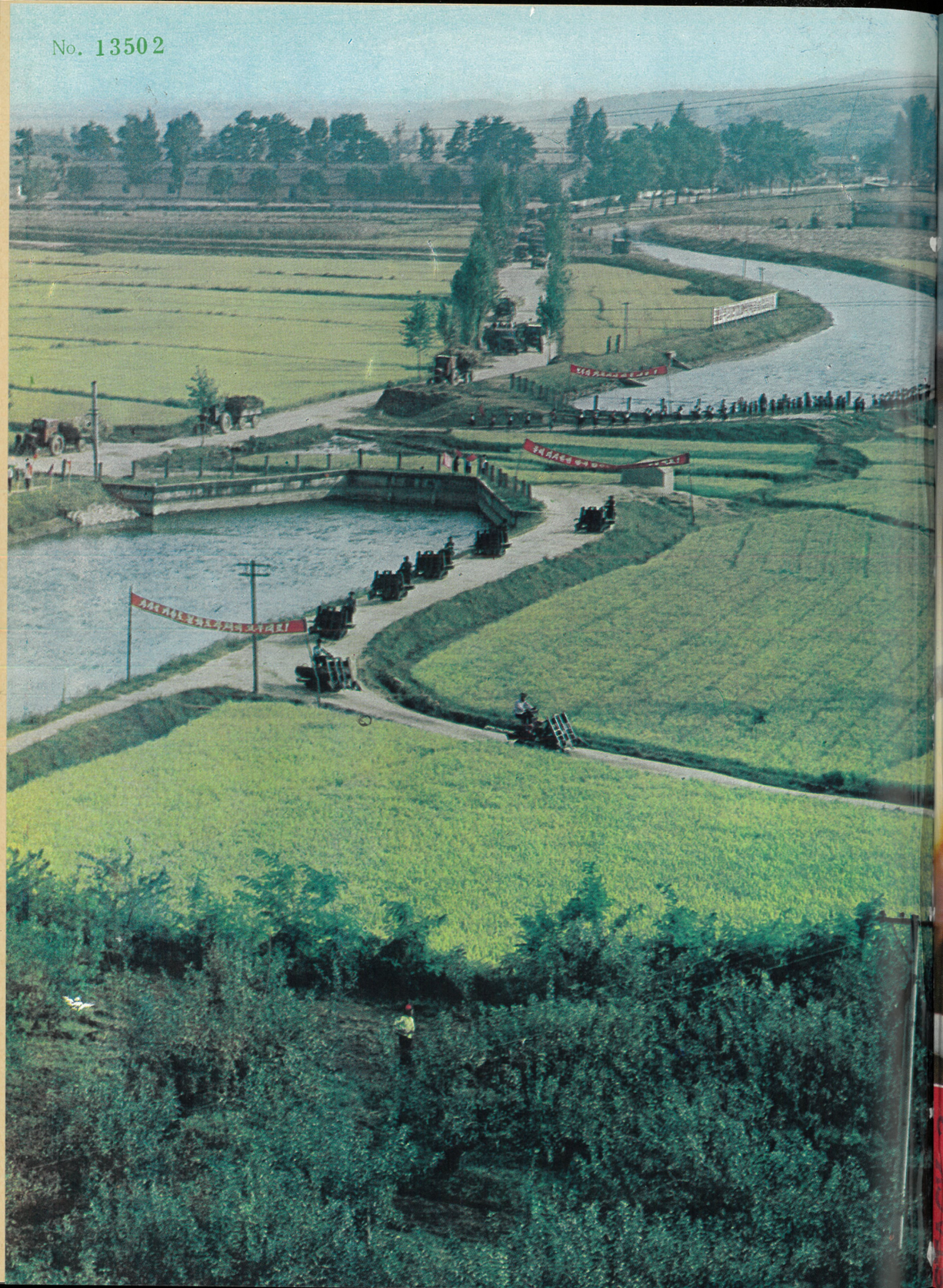

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INSIDE FRONT COVER: Kaeson ferry. The great leader Comrade Kim Il Sung visited his native place, Mangyongdae, across this historic ferry of the Sunhwa-gang River on October 14, 1945

Juche-Based Outlook on Social History

1. CREATION OF JUCHE-BASED OUTLOOK ON SOCIAL HISTORY

The Juche-based outlook on social history, like all progressive ideologies and theories representing ages, came into being as a reflection of the urgent requirements of our era and the interests and desire of the people of certain classes and strata of society.

The great leader Comrade Kim Il Sung first propounded the Juche-based outlook on social history. It reflects the requirements of our age.

Ours is a new historical era radically distinct from the preceding ages.

The great leader Comrade Kim Il Sung said:

"Ours is an era when peoples demand independence. Today even the peoples of capitalist countries, to say nothing of the socialist countries, want to take the road of independence and, especially, the people of the third world who were exploited and oppressed by the imperialists over a long period are advancing under the uplifted banner of independence." ("The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times," Eng. ed., p. 203.)

Ours is a new historical era when the masses of the people have appeared as the masters of their destiny, as the masters dominating the world, for the first time in history, a new age when they make history and hew out their destiny independently and creatively.

In every age, in every society the masses of the working people were the motive power that promotes the advance of age and society. But independence totally violated by a handful of exploiters for thousands of years in class society, they could not become true masters of their destiny and not exercise the right as the masters of society and were regarded as mere objects of history.

Class society developed from slave society to feudal society and capitalist society. But the working people remained in slavery.

Capitalism developed and a few imperialist powers divided and dominated the world and controlled the destiny of hundreds of millions of weak and small nations of the world.

In our era, the place and role of the working people and the character of the time radically changed.

Ours is a new historical era when socialism has triumphed and the working people have become the masters of society and their destiny for the first time and make history independently and creatively.

Socialism remained a mere dream of the progressive humanity insisting on independence for many centuries. But today socialism has already triumphed worldwide and it has become the immovable law of historical progress for all humankind to advance towards socialism.

Ours is also an age of independence when the peoples who had suffered the oppression of imperialism and colonialism in the past have emerged as the masters of the world and hew out their destiny independently and creatively.

They have awoke from a long slumber and emerged as makers of history and are waging a sacred revolutionary struggle to cut off the life line of world imperialism and attain independence and self-support.

The time has already gone when the imperialist powers dominated the world and an era of independence has come when hundreds of millions of people who had remained the objects of history in the past have appeared as the masters of their destiny and dominate the world, firmly taking their destiny in their hands, as chief makers of history.

The distinguishing features of our era totally different from the preceding ages badly needed the establishment of a new perfect outlook on social history reflecting the desire and aspiration of the working class and people for independence.

The distinctive features of the new era asked, first, for scientifically clarifying the place and role of the working people making history independently and creatively as the masters of the world, as the chief driving force of the historical movement.

What was important here was to correctly clarify the fundamental problem of philosophy on the place and role of man in the world and elucidate properly the place and role of the working people in the formation and development of society and social relations and their role in social transformation and change.

The problem of the place and role of the working people could not be raised and solved properly since they had not state power and means of production and were treated by the exploiting classes like goods and oppressed and exploited by them in exploiter-class society.

All the preceding outlooks on social history—from the mediaeval Confucian outlook on social history which explained social order and changes and development with "heaven," and the "god"-based mediaeval Christian outlook on social history to the modern "absolute idea"-based outlook on social history, the "hero"-based outlook on social history and the biological man-based outlook on social history—refused to correctly clarify the place and role of the working people in the progress of society and social history and did not take into account their role in the development of history or treated them as a passive and inactive being in the historical movement.

Various schools of contemporary bourgeois sociology view social history from their own different angles but there is nothing new in their views. Their outlooks stay within the framework of the preceding idealistic views of social history in this or that way or are a mere blend of idealistic views.

The creation of the materialistic outlook on history by the preceding thinkers of the working class was a revolution in the development of outlook on social history.

The materialistic outlook on history dealt a blow to the idealistic views of the development of social history and made it possible for the first time to explain the development of society and social history materialistically.

The outlook on social history was raised to new heights in reflection of the urgent demand of our age with such distinctive features.

Next, the distinctive features of our new age asked for scientifically elucidating the chief cause of all struggles of different forms and levels accelerating the social progress of our era.

The elucidation of the place and role of the working masses in the formation and development of society and social relations and social transformation and reform makes people have a proper stand and attitude towards the working masses and consider everything with the working masses as the focal point; the correct exposition of the chief force of the development of human society clarifies the main cause and chief goals of all struggles in our era and provides a scientific and theoretical weapon to direct the working masses towards the attainment of one goal of struggle for independence.

The chief force of social progress is closely connected with the place and role of the working masses in social progress. According to one's view of the place and role of the working masses in social progress, one finds the chief force of social progress in men, the working masses, or in something else but them.

Our era confirms that the working people are the masters of the revolution and construction and the decisive driving power of the revolution and construction. This means that the working people are the masters and decisive driving power of social progress.

In our age the working people are the masters of society who practically transform and develop society as its leader. The objective reality of our age confirmed that it was not enough to regard the material-economic factor as the only factor in social progress and badly needed a new outlook on social history based on a scientific generalization of the objective reality.

The problem of creating a new outlook on social history seeing the chief force of social progress in the working people could be raised and the new outlook on social history clarified only in our age when a struggle to win and defend independence is placed on the order of the day.

Never before had the working people desired and demanded independence so strongly and had the strength and ability to meet their desire and demand been needed so badly and displayed so fully as in our age; never before had the correct clarification of the desire and demand for independence of the working people actually promoting mightily social progress and the strength and ability to meet them been required so urgently as in our era in order to advance the revolution and construction.

The features of our new era radically different from the preceding eras also needed a scientific elucidation of the contents of the struggle of the working people for independence and the laws of social progress for the working class and people.

Struggle for independence has become an irresistible trend of our times and the chief force of social progress in our age.

These features of our era set out the task of newly clarifying the laws of social progress with struggle for independence as the chief force; our age asked for newly elucidating the history of development of human society with the working people as the central factor and all struggles of the working people for social progress with the main stress on their struggle for independence.

Especially today revolutionary struggles in diverse forms including class struggle and national-liberation struggle are afoot worldwide and many countries are striving to build socialism. This badly needed the correct elucidation of the contents of struggle for independence and the laws of social progress.

The creation of the Juche-based outlook on social history was demanded not only by our age but also by developing philosophical thought.

The law of the development of philosophical thought shows that enlarging human knowledge of nature and society and deepening experiences in social practice constantly advance the viewpoint and attitude towards the world as a whole.

In the 40s of last century dialectical materialism and historical materialism were created on the basis of a summation of human knowledge of nature and society obtained until then and experiences in social practice, which marked a revolutionary turn in the development of philosophical history.

With the creation of dialectical materialism and historical materialism a full materialistic elucidation was given of the correlations between matter and consciousness and it was clarified that social being is primary and determines social consciousness in the correlations between social being and social consciousness.

As a result, limitations of old materialism which idealistically interpreted socio-historical phenomena were overcome and a materialistic outlook on social history was created.

The materialistic outlook on social history, basing itself on the theory of primacy of social being in the correlations between social being and social consciousness, recognized the primacy, the determining character, of the material-economic factors in socio-historical phenomena, established its own system and evolved its contents.

The creation of the materialistic outlook on social history dealt a telling blow to all preceding idealistic outlooks on social history, enabled people to have a scientific understanding of socio-historical phenomena and provided the working-class party with a potent scientific and theoretical weapon in working out its lines and policies, its strategies and tactics.

In our era practical experiences of the working people in the revolutionary struggle and the work of construction have become incomparably richer and more diversified than in the past period and the strata and number, strength and ability of the working people participating in the revolution and construction have increased considerably.

The objective reality today where the working people have emerged as the masters of society and all historical movements are promoted by their practical activities asked for the clarification of the law of the socio-historical movement changing and developing with the working people, subjects of revolutionary practice, as the central factor.

The proper exposition of the changing and developing objective reality calls for generalizing revolutionary practice with the working people, subjects of social transformation and progress, as the central factor and considering the material living conditions of society with them as the central factor.

This is the proper creative mission of revolutionary philosophy, a mission of generalizing the constantly deepening and expanding experiences of the working people in social practice, and the demand of the law calling for steadily perfecting the philosophical world outlook according to the change and development of the objective reality.

This pressing task of creating a new outlook on social history, as set forth by our era, was brilliantly fulfilled by the respected and beloved leader Comrade Kim Il Sung, a great thinker and theoretician, by founding the immortal Juche idea, the Juche-based outlook on social history.

The process of the great leader Comrade Kim Il Sung's creation and development and enrichment of the Juche idea is that of his establishment and development and enrichment of the Juche-based outlook on social history.

As the Juche idea clarifies revolutionary world outlook, the creation of the Juche idea was accompanied by that of the Juche-based outlook on social history giving a new elucidation of the laws of social progress.

The Juche idea and the Juche-based outlook on social history are revolutionary and practical and they are a great truth and have a tremendous vitality because the Juche idea arose out of practical revolutionary struggle and it was fathered as a weapon for social transformation and not as a theory for theory's sake.

In the course of the anti-Japanese revolutionary struggle, the great leader Comrade Kim Il Sung gave an absolutely correct elucidation of the place and role of the working people in the historical movement which the Korean revolution and our era urgently required, and clarified the fundamental principle of the Juche idea, the Juche-based outlook on social history.

The great leader formulated the idea that the masses of the people are the masters of the revolution and construction and provide the driving power of the revolution and construction, that is, the idea that one is responsible for one's own destiny and can hew out one's own destiny. This is a great idea which he set out, applying the fundamental principle of the Juche-based outlook on social history to the revolution and construction.

The great leader's discovery of the fundamental principle of the Juche-based outlook on social history was a historic event which marked a radical turn in the interpretation of social history.

This discovery brought about the birth of a true science on social history expounding the laws of social progress with the working people as the central factor of society.

In the course of the anti-Japanese revolutionary struggle the great leader Comrade Kim Il Sung also gave an exposition of the chief force of social progress which the Korean revolution and our age required and newly clarified another principle of the Juche-based outlook on social history which is the central problem in the elucidation of outlook on social history.

He organized and led the masses of the people to fight for independence against all manner of subjugation, in correct reflection of their desire and aspiration for independ-

ence.

In the course, he scientifically clarified that revolutionary struggle arises because the working people's independence is violated and that struggle for independence is the chief force of social progress. This was how an outlook on social history explaining the laws of social progress with the main stress on the working people's struggle for independence came into being.

Moreover, in the course of the anti-Japanese revolutionary struggle, the great leader Comrade Kim Il Sung clarified the contents of the Korean revolution and the revolutionary struggle in our era and the process of the revolutionary struggle and correctly elucidated the laws of social progress.

He made it clear that struggles for national and class liberation and struggle for socialism are all struggles to make the working people independent and that the history of social progress is that of struggle for independence.

As a result, the history of social progress was considered with the working people as the central factor and it was confirmed that the history of social progress is that of struggle to be independent.

The great leader Comrade Kim Il Sung's creation of the Juche-based outlook on social history considering the development of social history under a single system with the working people as the central factor was a historic event of lasting importance in the history of the working people's struggle for independence and a great event which marked a revolutionary turn in the development of the history of philosophical thought.

2. IDEOLOGICAL AND THEORETICAL BASIS OF JUCHE-BASED OUTLOOK ON SOCIAL HISTORY

The Juche-based outlook on social history clarifies most correctly the laws of social development, because its ideological and theoretical basis is the philosophical theory of the Juche idea.

This outlook created by the great leader Comrade Kim Il Sung is based and evolved on the philosophical theory of the Juche idea fathered by him.

Therefore, we cannot think of the Juche-based philosophical outlook on social history apart from the philosophical theory of the Juche idea; and it is also impossible to grasp the essential features of the Juche-based outlook on social history without understanding the philosophical theory of the Juche idea. The Juche-based outlook on social history created by the great leader Comrade Kim Il Sung could be a new one which marked a revolutionary turn in the development of outlook on social history, because its ideological and theoretical basis is the philosophical theory of the Juche idea.

The great leader Comrade Kim Il Sung said:

"The Juche idea is based on a philosophical theory that man is master of everything and decides everything." (Ibid., p. 284.)

Whereas the concept that man is master of everything clarifies the place of man in the world, the concept that man decides everything elucidates the role of man in the development of nature and society.

Man being master of everything means that he is not a passive being in nature and society, a slave of destiny, but an independent being responsible for his own destiny, an active being that knows the objective laws of nature and society and subordinates them to his interests.

Man deciding everything means that he has an ability and strength to hew out his destiny by himself and has a creative power to correctly understand the objective world and transform nature and society actively and purposefully as he wishes.

As they are the master of everything, the masses of the people forming society should be the master of society. As they decide everything, they should be the chief factor in the transformation and development of society.

The ideological and theoretical basis of the Juche-based outlook on social history is the philosophical theory of the Juche idea. So it is a most scientific outlook on social history which views the social relations formed and the socio-historical movement promoted by the masses of the people as they are and considers them with the masses of the people as the central factor.

The Juche-based outlook on social history considers the social relations and the socio-historical movement with people, the working people, as the central factor.

It is people, the working people, that form society and establish the social relations; and it is also people, the working people, that transform and develop society. This shows that only people, the working people, can be the master of society and that anything but them cannot be the master.

As long as society exists, it must be such society. If anything else is regarded as the master of society, such society cannot be said a society in a proper sense and it is a distorted one.

It is possible to scientifically clarify the nature of social phenomena and the laws of social development only when we view the social relations and the socio-historical movement with people, the working people, as the central factor.

The Juche-based outlook on social history also explains the socio-historical movement as an action of people, the working people, who promote it.

The socio-historical movement is promoted by people, the working people, and not by any other factor.

It is people, the working people, that carry on the revolutionary struggle to transform society; and it is also they that are the decisive factor in the victory of the struggle. Not only this. It is people, the working people, that create the material and cultural wealth of society.

Of course, the material and technical means are of very great significance in social life and social development. But they are, to all intents and purposes, for people, the working people, and they are created by them and can be made powerful only by them.

All this shows that people, the working people, play a decisive role in social life and social development and any other factor cannot assume their role.

Therefore, we should consider the socio-historical movement on the basis of the role of people, the working people. Only then can we give a scientific elucidation of social life and the laws of social development.

The great leader Comrade Kim Il Sung said:

"Man is an independent social being. His activity is always determined by his thought. Because he has independent thought, he transforms the world purposefully at will in keeping with his will and demand, instead of blindly adapting himself to his environment. Man is the most advanced and powerful of all beings in the world. It is man that transforms nature and society; it is also man that develops science and technology. Therefore, man is the master of the world and is the factor that decides everything." ("Answers to the Questions Raised by Foreign Journalists," Korean ed., Vol. II, pp. 169-70.)

As the great leader clarified, man can be master of everything and decide everything, because he is an independent social being.

People, working people, are the true masters of society and the chief factor in the transformation and development of society. This is also because they are an independent social being.

This is why the Juche-based outlook on social history evolves its whole system with people, the working people, as the central

factor, and provides a scientific guarantee of the Juche-based outlook on social history.

The Juche-based outlook on social history founds the fundamental theory—that people, working people, are the masters of society and they transform and develop society—on the philosophical theory of the Juche idea. And it explains the chief force of social development as well as the contents of struggle for social development and the course of the development of human society, basing itself on the theory of the independence of people which the philosophical theory of the Juche idea grounds itself on.

The Juche-based outlook on social history has made it clear that the chief force of social development is the struggle of the working people for independence, that all revolutionary struggles are for independence and the history of social development is that of struggle for independence.

As you have seen above, the Juche-based outlook on social history is a new, unique outlook on social history evolved with the philosophical theory of the Juche idea and the idea of independence which the theory grounds itself on as its ideological and theoretical basis; it is a perfect outlook on social history which marked a revolutionary turn in the development of outlook on social history.

What, then, are the main contents of the revolutionary turn brought about in the development of outlook on social history by the Juche-based outlook on social history based on the philosophical theory of the Juche idea?

First, the Juche-based outlook on social history clarified the place and role of the working people in society and social life, and helped establish a new viewpoint, attitude and method which consider social history with the working people as the central factor.

The Juche-based outlook on social history, basing itself on the place and role of the working people, clarifies all the questions of social relations and the socio-historical movement with the working people as the central factor. Thus it has become a most perfect outlook on social history giving a correct elucidation of the laws of social progress and a revolutionary outlook on social history which has made a lasting contribution to the development of the history of philosophical thought.

The preceding outlook on social history viewed matter as primary and consciousness as secondary and social being as primary and social consciousness as secondary. From this point of view, it considered that the economic relations, the production relations, are the most central relations of society and determine all other social relations. At the same time, it claimed that social progress is a process of natural history operating according to the objective laws of social development.

This view of the social relations and the socio-historical movement with the material-economic relations as the central factor disproved the idealistic and metaphysical outlook on social history and placed the theory on society on a new scientific basis.

But in reality the social relations and the socio-historical movement are formed and promoted by independent people and their activities. In other words, it is independent people, the working people, that form social relations and promote the socio-historical movement.

Needless to say, people are governed by the economic-material relations. But they establish such relations, and reestablish and change them actively.

The Juche-based outlook on social history considers all the social relations with the independent and powerful working people as the central factor and clarifies the law of the socio-historical movement, and thus developed outlook on social history newly and revolutionarily.

The Juche-based outlook on social history established a correct viewpoint, attitude and approach to society and the laws of social development and provided the working people with a potent weapon with which to firmly keep to their place as masters of society and play a decisive role in transforming and developing society as demanded by our era when they have emerged as the masters of the world and make history independently and creatively.

It also established the Juche-based methodology for social sciences studying separate aspects of society and individual laws of socio-historical development.

Next, the revolutionary turn brought about by the Juche-based outlook on social history in the development of outlook on social history is that the place and role of the masses of the working people and their essential characteristics guaranteeing them were clarified and the chief force of social development was found in people, the working people.

The problem of the chief force of social development is a fundamental and principled problem of outlook on social history.

It is a problem of principle as to where we should concentrate our efforts to push ahead with the revolution and construction in the struggle for social development.

Means of existence and mode of production of material wealth form the material-economic basis of society and social progress and determine the ideological consciousness of people, class structure and the character of political system. But mode of production is changed and developed by the role of the working people. It cannot be otherwise.

This shows that we should consider the chief force of social development with the working people as the central factor in the unity of mode of production which forms the material basis of society and the role of the working people who are master of society and accelerate social progress.

The Juche-based outlook on social history found the chief force of social progress in the role of people, the working people, in the struggle for independence, and established the viewpoint, attitude and method of considering social history with the working people as the focal point through the whole system of outlook on social history.

Basing itself on the theory of independence which the fundamental theory of the Juche idea grounds itself on, the Juche-based outlook on social history clears up the truth that the struggle of the working people is the chief force which makes them independent and advances society.

According to the theory of independence, the Juche-based outlook on social history also clarifies that all struggles—struggle for class and national liberation, struggle for socialism, struggle for freedom from fetters of nature—are for independence and social progress. Human history is that of replacement of socio-economic structures by the independent and creative activities of the working people according to laws.

The Juche-based outlook on social history gives a profound scientific elucidation of the essence and cause of class struggle, social revolution, and makes people correctly understand the contents of all revolutionary struggles and social history and newly clarifies the natural-historical course of social progress and the correlation of the independent, creative activities of the working people.

As you have seen above, the Juche-based outlook on social history, based on the philosophical theory of the Juche idea, is a new outlook on social history which evolves and elucidates all the problems of social life and socio-historical movement with the independence of people, the working people, as the central factor.

Chong Song Chol
Philosophical Institute under Academy of Social Sciences

"I'll Realize My Cherished Desire by Giving You Education"

The Red Flag Mangyongdae Revolution School honoured with the "Kim Il Sung Order" greets its 30th birthday on October 12.

Its history of 30 years tells the great leader Comrade Kim Il Sung's strongest sense of duty to his revolutionary soldiers and his great love and favour for bereaved children of the revolutionaries, the successors to the revolution.

BEARING IN MIND THE EARNEST REQUEST OF HIS REVOLUTIONARY SOLDIERS

The country was liberated from the colonial rule of the Japanese imperialists. People sang and danced in excess of the joy of liberation. Now the fatherly leader was standing on the platform, receiving a storm of cheers at the Pyongyang mass meeting held to welcome his triumphant return. But his thought of his revolutionary soldiers and their children who were not there with him never left his mind. Out of a sincere desire to find out all the children of his men who had fallen in action, bring them up well and get them to carry on their parents' cause, he made a historic proposal to establish a revolution school at historic Mangyongdae, on the significant day when he paid his first visit to his old home after 20 years' absence.

The fatherly leader, though busy guiding the people to build a new country, sent persons to look for the bereaved children of revolutionaries scattered in the different parts of the country and in far-off alien lands. He waited for them to arrive every day. So each time he was informed that they came to Pyongyang, he instantly called them to his office. He had not forgotten them even a moment and he had been eager to see them even in the days of the bloody struggle against Japanese imperialism.

Poorly dressed, they hesitated to see him.

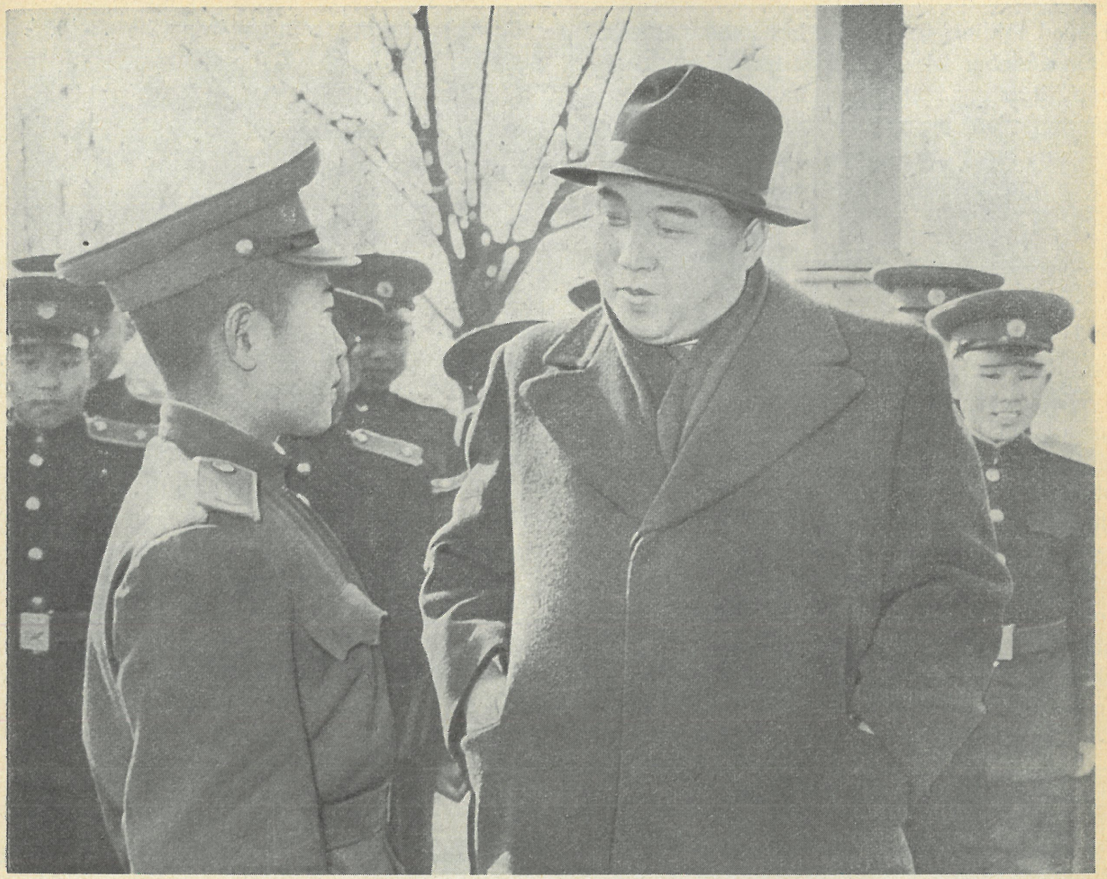
Touched with pity for them, he looked full at them without word and opened his arms wide and tightly gripped them in his arms one by one.

I've been dying to see you.... You freshen my memory of your parents.... Believe what I say. I'll be a father to you. I'll realize my cherished desire by giving you education.

When he was saying this, his eyes were wet with tears. He was very glad to satisfy the earnest request his revolutionary soldiers had made of him, breathing their last in his arms, in the days of the anti-Japanese armed struggle—they had asked him to give their children education and raise them to be fine revolutionaries after the country's liberation.

With such high sense of revolutionary duty he appointed the most beautiful spot in Mangyongdae as the site of the school.

Thus, the grand Mangyongdae Revolution School, a big palace of learning and a happy



THE RESPECTED AND BELOVED LEADER MARSHAL KIM IL SUNG VISITS THE MANGYONGDAE REVOLUTION SCHOOL AND ASKS PUPIL HO NAM WUNG ABOUT HIS STUDY AND LIFE AND TELLS HIM HOW TO STUDY AND LIVE (December 14, 1958)

home for the bereaved children of revolutionaries, went up on the green hill of historic Mangyongdae which had rung with the sound of the bell of the Sunhwa School set up by Kim Hyong Jik, his father, for the purpose of giving education to the people living in poverty and ignorance and breeding revolutionary consciousness and in which the sun of the Korean revolution rose.

On October 12, 1947, the fatherly leader attended the opening ceremony of the school in place of the school children's parents.

Honoured with the presence of the fatherly leader who had gathered them under his warm wing of love, the bereaved children and families of revolutionaries felt as if they were enjoying all happiness in the world and their joy knew no bounds.

Only tears of deep emotion coursed down the cheeks of the children shouting "Long live General Kim Il Sung!" at the top of their voice.

Saying on the platform that the day was the happiest day, he was lost in deep thought, as though he were seeing the faces of his sa-

crificed soldiers in those of bereaved children.

On October 24, 1948 he attended the ceremony and congratulatory banquet for the completion of the school buildings. That day, he came out to the side of the Taedong-gang River and listened attentively to the school children's singing coming from the school. Walking quietly along the river, he said to his suite in a husky voice that he was glad to have realized the will of the comrades who had fallen in action but he was sorry not to share that joy with them.

BOUNDLESS FATHERLY LOVE

The great leader took good care of the school children in all aspects of their life--clothing, bedding, study conditions, food and others after the school was set up. On national holidays or other gala days he went to the school early in the morning and passed his time with them lest they should feel lonely. With fatherly affection, he saw their school records, sat at the table of feast with them and even took part in their athletic meeting.

In the grim days of the Fatherland Liberation War, he organized a bodyguards company with the school children just as he formed the children's company during the period of the anti-Japanese struggle, and schooled them in the fierce war under his deep concern to have revolutionary qualities.

The fatherly leader saw that sons and daughters of many brave soldiers of the People's Army who died a hero's death in the Fatherland Liberation War, rendering undying services to the country were trained in the school to be heroic revolutionaries like their fathers. In the course of his on-the-spot guidance, he found bereaved children and sent them to the school by his car.

Pupils harden their body regularly

Pupils deepen their knowledge of the geography of our country

Despite the claims of a busy life in guiding the state affairs, the fatherly leader frequented the school and even saw their class work. For the past 30 years he gave careful guidance to it on hundreds of occasions to bring up the bereaved children to be core military cadres, dependable reserves of the revolution and ardent political figures.

The school had only two buildings and three rooms for experiment and practice when it was established, but now it has six fine buildings and over 20 special lecture halls.

All of many experimental apparatuses and visual aids in these lecture halls carry the fatherly leader's deep love.

In the "Study Hall of Comrade Kim Il Sung's Revolutionary Ideas" arranged with utmost care, the pupils deeply study the great leader's revolutionary ideas and activities. In over 20 special lecture halls furnished with modern experimental and practice apparatuses and visual aids, lectures on all subjects are given with visual aids. These numerous visual aids fully meet pedagogical requirements and give great help in making the pupils understand even difficult subjects.

The fatherly leader learned that the school had only a small number of specimens of animals and sent a tortoise which he had been raising and a heron hunted by himself for their education. A rare flatfish, 126 kg in weight and 2.15 metres in length, was sent by our fishermen to the fatherly leader as a gift of best wishes. But he sent it to the

school for the same purpose. Under his concern the school has over 700 kinds of specimens of animals and plants.

The fatherly leader also sent the school many musical instruments, so that the bereaved children could lead a merry and lively life. Now the school has instruments many enough to go round and always resounds with happy music and songs. In the large playground whose size the fatherly leader decided, taking measures on foot, they are training their bodies as much as they wish with various modern apparatuses and facilities.

The fatherly leader has seen that they visit the revolutionary battle sites and places associated with revolutionary history, factories and enterprises and cultural establishments for study and go regularly to see art performance.

He also cared to set up a clinic for the health of the school children. He instructed to conduct their medical examination regularly, supply the weak school children with tonics preferentially and give the school children eutrophics according to their nutritive conditions.

The fatherly leader has spared nothing for these children. He did not take it as a trouble to visit the school in rain or shine, late at snowy night or in the early dewy morning, to take good care of them with fatherly affection. Thus he brought them up to be fine revolutionaries carrying out their honourable revolutionary tasks with credit.

It happened on the 20th anniversary of the founding of the school. With an intention to make the day more meaningful, the fatherly leader arranged a grand joint celebration of graduates, teaching staff and school children. At the celebration, he looked back upon the history of the school, saying: It seems only yesterday that we built here the school to educate the bereaved children of the revolutionaries, but 20 years have already passed. And he was very glad to see the graduates from the school who were working, as the precious treasures of our Party, for the country and the people at important posts in the Party, the government institutions and the People's Army.

That significant day, saying that all of graduates, school children and teachers should be faithful to our glorious Party and Republic to the last moment of their life, he gave them a highly important teaching which would serve as a guide to their work and life, like father who speaks something instructive to his children whom he met after a long separation.

Boundless is the deep love and concern of the fatherly leader for the bereaved children of the revolutionaries.

The cherished desire of the great leader to give education to the bereaved children of the revolutionaries has now been fully realized in our socialist paradise.

Marking the 30th anniversary of their school, the pupils, graduates and teachers of the Red Flag Mangyongdae Revolution School are renewing their resolution to repay the great favours of the fatherly leader with infinite loyalty to him generation after generation and to do their best for accelerating the independent, peaceful reunification of the country and the nationwide victory of the Korean revolution under the banner of his immortal Juche idea.

Chin Gyong Sun

A Revolutionary Party Guided by the Juche Idea

The Workers' Party of Korea greets its 32nd birthday on October 10, this year.

The Workers' Party of Korea founded and led by the great leader Comrade Kim Il Sung is a mighty party tempered and seasoned through struggle, a veteran and authoritative party which performed shining exploits and accumulated rich experiences in the revolution and construction.

It has traversed the road of victory and glory under the banner of the Juche idea, its guiding idea, and is now pushing ahead successfully with the revolution and construction under this banner.

1.

The source of strength of the Workers' Party of Korea lies in its being guided by the immortal Juche idea.

The respected and beloved leader Comrade Kim Il Sung said:

"Our Party was founded in accordance with Marxism-Leninism and the Juche idea and, guided by the Juche idea, has organized and led our people's revolutionary struggle and construction work." ("The Non-Alignment Movement Is a Mighty Anti-Imperialist Revolutionary Force of Our Times," Eng. ed., p. 281.)

The Juche idea is a potent weapon of cognition and transformation giving a new full clarification of the most fundamental viewpoint, position and attitude which should be adopted in the revolution and construction, the party construction and party activities. It is the absolutely correct guiding idea which provides a new revolutionary world outlook, the revolutionary theories in all fields and the methodology of the revolution.

Comrade Kim Il Sung, the great thinker and theoretician and the revolutionary genius, fathered the Juche idea and fully satisfied the urgent demand of our age and the developing revolution, thus making an epoch-making contribution to the revolutionary cause of the working class and the development of human thought.

Because it is guided precisely by the Juche idea, the Workers' Party of Korea has become a militant, revolutionary party, an ever-victorious mighty party which solves skilfully all problems raised by revolutionary practice.

The Juche idea is the fundamental idea which constitutes the basis of the construction of our Party. Establishing the ideological system of Juche is the fundamental principle of our Party's construction and our Party is cram-full of only one idea, the Juche idea. Flunkeyism, dogmatism, opportunism of all hues and other unhealthy thoughts which run counter to the Juche idea are never allowed within our Party.

Since its inception, the Workers' Party of Korea has untiringly striven to strengthen its unity and cohesion, and thus firmly established the monolithic ideological system of Juche within itself and achieved the steel-like unity and cohesion of all its ranks. The whole Party now breathes and acts with one thought, the Juche idea. This is the most distinctive feature of our Party and here lies the source of the organizational and ideological firmness and indestructible vitality of our Party.

The Juche idea is also the guide to all the activities of our Party.

All the lines and policies of our Party stem from the Juche idea and are run through with it. They reflect the revolutionary viewpoint and attitude and the fundamental demand of the Juche idea that calls for thinking of everything with people, the masses of the working people, as the central factor and the independent and creative positions and the principles of independence, self-reliance and self-defence to maintain them. They also reflect the revolutionary position of always giving top priority to the revolution of one's own country and making it well and thus

contributing to the world revolution.

Because our Party is guided by the Juche idea, all its lines and policies are highly creative, original and militant and can be faithful to the interests of the Party, the working class and the people.

The fundamental principle and demand of the Juche idea are also embodied in the work system and method of our Party.

Our Party's work system and method are the revolutionary work system and method which call for regarding the masses of the people as the masters of the revolution and construction and their driving force and resolving all problems in reliance of their creative strength.

By establishing the effective work system and method our Party is guiding the masses to perform collective exploits one after another in the revolution and construction, giving full scope to their revolutionary potentials and creative wisdom.

2.

Guided by the Juche idea, the Workers' Party of Korea has traversed the road of shining victory and glory, overcoming manifold hardships and trials.

Under the wise guidance of the great leader Comrade Kim Il Sung it has always settled all problems of the revolution and construction from the Juche position, worked out all its lines and policies in a unique way in keeping with the concrete conditions of our country and the interests of our people and carried them through on the strength of our people, overcoming all sorts of difficulties and ordeals successfully, and thus pushed ahead with the revolution dynamically.

After achieving national liberation, our Party thoroughly carried out the anti-imperialist, anti-feudal democratic revolution, and attained national independence and prosperity at the earliest possible date. After the war, it boldly carried out agricultural cooperative movement and cooperativized private trade and industry in accordance with the actual conditions of our country, not fettered by the existing theories and the experiences of other countries. It thereby hewed out a new path to socialism and established the most advanced socialist system free from exploitation and oppression in a very short span of time.

It also strictly followed the basic line of socialist economic construction on giving priority to the growth of heavy industry simultaneously with the development of light industry and agriculture and creditably carried out the historic task of socialist industrialization. In this way, it built a firm foundation of an independent national economy from the war ruins and improved the deteriorated people's life speedily, and turned Korea into a mighty socialist industrial state from a backward colonial agrarian state. Today our Party is pushing forward the socialist construction more mightily, upholding the line of ideological, technological and cultural revolutions.

Our Party has always kept to the completely independent position in the struggle for national reunification and the world revolution. Thus it has powerfully advanced the struggle of the entire Korean people for ending the occupation of south Korea by US imperialism and achieving the country's reunification at an early date and strengthened its solidarity with the international revolutionary forces and made a great contribution to developing the world revolution as a whole.

The struggle of our Party to carry through its Juche-based revolutionary lines and policies was also a struggle to overcome flunkeyism, dogmatism, factionalism and opportunism and thoroughly establish Juche. Without rooting out flunkeyism and dogmatism which had historically done tremendous harm to the Korean revolution it was impossible to embody the Juche idea in all fields and push ahead smoothly with the revolution and construction.

In 1955 when the socialist revolution and the building of socialism progressed in real earnest the great leader Comrade Kim Il Sung laid down a drastic policy to oppose flunkeyism and dogmatism and establish Juche and organized and mobilized the Party and the people to carry it through.

Under his wise leadership, our Party guided its members and the working people to wage a resolute ideological battle to oppose flunkeyism and dogmatism and opportunism of all hues and at the same time, it conducted untiringly an educational work to arm them with the Juche idea, its monolithic idea and with its lines and policies, that idea's embodiment. As a result, great victories were achieved in the struggle to oppose flunkeyism, dogmatism and factionalism and our people were completely freed from the shackles of obsolete ideologies which ate away their consciousness of national independence. And the unity and cohesion of the Party ranks based on the ideological system of Juche reached the highest level and Juche was thoroughly established, epoch-making progress made and the all-round victory of the Juche idea won in all realms of the revolution and construction.

Basing itself on the fundamental principle of the Juche idea, the Workers' Party of Korea thoroughly implemented the revolutionary mass line in leading the revolution and construction.

The revolutionary mass line means faithfully serving the masses of the people, going into their midst to educate, remould and unite them, gaining strength and wisdom from them and carrying out the revolutionary tasks by mobilizing them. It is based on the Juche idea.

Whenever it had difficult and huge tasks to fulfil and met with difficulties and trials, our Party went into the midst of the people to acquaint them with its intention and demand and enlist their inexhaustible strength and wisdom in the implementation of its policies and rally them closely around itself. The working masses correctly grasped the Party's intention and conducted a collective innovation movement to carry out the Party policies, which developed into the Chollima Movement to accelerate socialist construction to the maximum.

Through the grand Chollima onward movement our people wrought a miracle of carrying out with credit the difficult and huge task of industrialization in a very short span of time—14 years, and today, too, they are dashing forward like the wind, creating new miracles and new records in succession in all fields of socialist construction, conducting speed campaign.

Our people are now full of a firm determination to thoroughly carry out the Party's revolutionary policy of dyeing the whole Party and the entire society with the Juche idea and complete with credit the revolutionary cause of Juche.

Only victory and glory are in store for our Party and our people advancing under the wise guidance of the great leader Comrade Kim Il Sung, upholding the banner of his immortal Juche idea.

"Committee for the Study of the Juche Idea of Comrade Kim Il Sung" in Near and Middle East Renamed as "Committee for the Study of Kimilsungism" in Near and Middle East

Recently there was a meeting for renaming the "Committee for the Study of the Juche Idea of Comrade Kim Il Sung" in the Near and Middle East the "Committee for the Study of Kimilsungism" in the Near and Middle East.

Respectfully hung on the front wall of the meeting hall was a portrait of the great leader Comrade Kim Il Sung.

The meeting unanimously adopted a letter to the great leader Comrade Kim Il Sung with the thunderous applause of the attendants.

Report and speeches were made at the meeting.

The great leader President Kim Il Sung's Juche idea is the only beacon leading the Korean revolution and the world revolution along the road to victory, the reporter and speakers stressed and pointed out that it was natural that for its international significance, the great leader's Juche idea should be named Kimilsungism and their study committee renamed the "Committee for the Study of Kimilsungism."

The Song Dedicated to the Great Leader

(On His 65th Birthday)

Khwaja Abdul Rehman Ghazi,
Pakistani Poet

Dear! Dear! Lovely leader
We wish you a happy happy birthday
Dear! Dear! Lovely leader
We wish you a happy happy birthday

Dear! Dear! Lovely leader
Your lead is very warm
The people are very very happy
In your lovely paternal arm

To the Koreans you gave a free life
Full of ease and jovial
They are very much grateful
And will always remain loyal

Your teachings are very very good
The people will follow them with care
They will always be their guide
Everywhere on this huge sphere

Dear! Dear! Lovely leader
We wish you a happy happy birthday
Dear! Dear! Lovely leader
We wish you a happy happy birthday

Dear! Dear! Lovely leader
Your lead is very warm
The people are very very happy
In your lovely paternal arm

In the immortal Korean history
Your name will always be cherished
Your marvellous deeds and victory
Will never never be perished

You are the true standard bearer
of the democracy and liberation
A Model communist and a socialist
For the invincible Korean nation

Dear! Dear! Lovely leader
We wish you a happy happy birthday
Dear! Dear! Lovely leader
We wish you a happy happy birthday

Dear! Dear! Lovely leader
Your lead is very warm
The people are very very happy
In your lovely paternal arm

Dear! Dear! Lovely leader
May you live long long!
Dear! Dear! Lovely leader
May you grow ever and ever strong

Feature film

"FIRE SPREADING ALL OVER THE LAND"

Mother Kang Ban Sok makes a new dress for Comrade Kim Hyong Gwon, her brother-in-law, who will leave for the homeland when the day breaks and kindly tells him to bear deep in mind what her husband, Kim Hyong Jik, said

The great leader Comrade Kim Il Sung has said:

"The characteristic features of the best literary and artistic works lie in the high ideological content and artistic value which conform with the demands of the times and the people's aspirations."

Recently the Korean Feature Film Studio, the Korean February 8 Feature Film Studio and the Paekdusan Creative Staff jointly produced a feature film "Fire Spreading All Over the Land." It is based on the great leader's Juche-motivated literary and art thought and will hold a brilliant place in the history of our cinema art.

It deals with the history of the revolutionary activities conducted by the great leader Comrade Kim Il Sung, his mother Kang Ban Sok, and his uncle Kim Hyong Gwon.

The film casts the part of the respected and beloved leader as unanimously desired by our people. This means that our cinema art has started to fulfil its historic task for the overall depiction of the great leader's revolutionary history.

The creation of this film is another historic event in the development of our Juche-based cinema art. The film is a monumental work serving as a precious artistic treasure of our people.

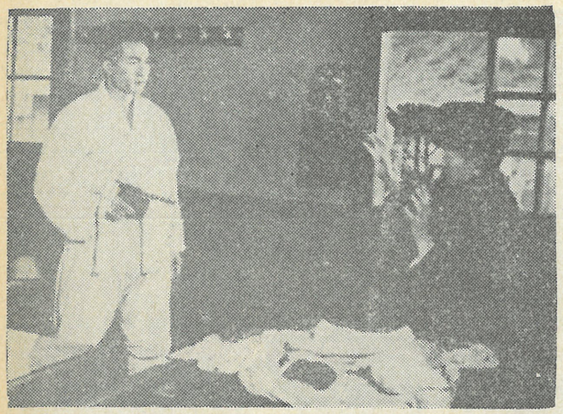
Action takes place in the early 1930s, a great turning point in the Korean revolution.

The film begins with the scene of Comrade Kim Hyong Gwon discussing the plan to go into the homeland and operate as an armed group with a revolutionary comrade-in-arms sent by the great leader.

Before departure he calls on Mother Kang Ban Sok. She tells him about what would serve him as a guide in fighting.

An armed group headed by Comrade Kim Hyong Gwon crosses the Amnok-gang River and sets foot on the soil of the homeland under the jackboots of the enemy. They see the people suffering exploitation and oppression under the Japanese imperialist aggressors' cruel rule.

The reality they witness in the homeland is



Comrade Kim Hyong Gwon finishes off "Oppasi," a vicious police sergeant of Japanese imperialism, shouting: "The Korean Revolutionary Army formally declares a war against Japanese imperialism in Korea"

indeed miserable. This is seen in the outrages of the Japanese police substation chief in Pabal-ri village, who has the nickname of "Oppasi." He beats an innocent old man like a dog, hits to death a naive schoolboy on the head with his sword, and rolls down highly piled-up logs, taking a heavy toll of lumberjacks who demand the right to live.

This reality of the homeland under the jackboots of the aggressors convinces the armed group more deeply of the correctness of the line of the anti-Japanese armed struggle set forth by the great leader.

Determined to finish off "Oppasi," the target of the grudge and hatred of the people of this remote mountain village, Comrade Kim Hyong Gwon boldly attacks the police substation in broad daylight and rains on him bullets of revenge. He appears before the assembled people and makes a fiery speech. Noting that the great leader Comrade Kim Il Sung is leading the Korean revolution, he inspires the people with firm conviction in victory and calls upon them to rise in struggle.

The gun report that reverberated through the land of the country strikes terror into the enemy's heart.

The Japanese scoundrels try in every way to arrest the armed group. They threaten Choe who once joined the Independence Army Movement to use him as a fifth column.

Even under the enemy's strict watch Comrade Kim Hyong Gwon actively conducts revolutionary activities, getting in touch with the organizations in different places and convening meetings to inform the domestic organizations of the Juche-based revolutionary line advanced by the great leader.

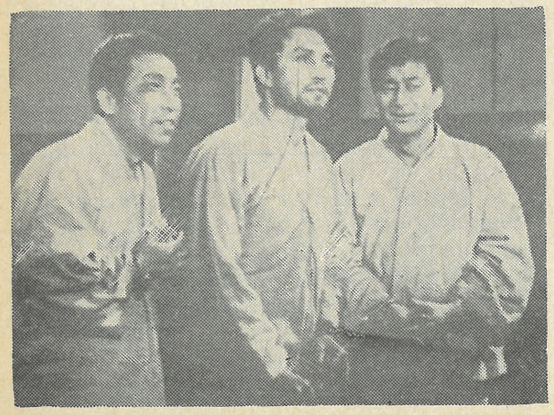
But, Comrade Kim Hyong Gwon and his party are arrested by the enemy on a tip given by the crafty turncoat.

The film impressively shows the indomitable revolutionary spirit and noble revolutionary constancy of Comrade Kim Hyong Gwon who never stops fighting the enemy even in prison, unflinchingly withstanding brutal torture by Japanese imperialist hangmen.

At the news in prison that the great leader founded the Anti-Japanese Guerrilla Army, he warmly encourages his comrades to keep to their revolutionary faith, saying that as Koreans now have forces for the liberation of the homeland he will have nothing to regret if he comes to the gallows.

As you see, this film treats mainly a historical fact, the operation of an armed group of the Korean Revolutionary Army led by Comrade Kim Hyong Gwon, a staunch communist revolutionary fighter, conducted deep in the homeland, upholding the Juche-based line of the anti-Japanese armed struggle laid

Comrade Kim Hyong Gwon and his armed group are deeply confident of victory of the revolution and unflinchingly withstand brutal torture by the enemy



down by the great leader Comrade Kim Il Sung.

Hero Comrade Kim Hyong Gwon, a paragon of the revolutionists of Juche type, leaves special impressions on the spectators. He convincingly shows the truth that the political life of man, social being, is more precious than his physical one and the true value of man's life and his greatness lie precisely in glorifying his political life with an unshakable revolutionary faith and constancy.

When the Chief of the Japanese Police Affairs Bureau asks Comrade Kim Hyong Gwon how he thinks they can fight the "great empire of Japan" with empty hands, he answers:

"Why not. We also have arms. And we have another weapon which you haven't—the revolutionary faith and indomitable will even death cannot deprive us of. It will destroy not only your 'great empire of Japan' but all the aggressors and marauders in the world."

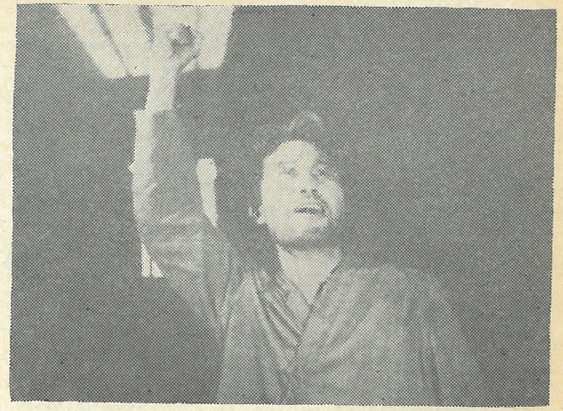
The film is wonderfully successful ideologically and artistically, in giving a correct and clear answer to the theoretical and practical problems arising in the representation of a great revolutionist.

The film, applying the principle of realism, graphically shows the real revolutionary activities conducted by the great leader and Mother Kang Ban Sok and Comrade Kim Hyong Gwon to realize his Juche-based revolutionary line in the early 1930s through the artistic delineation of all events and facts.

The film also successfully performs the task of ensuring the philosophical profundity in the production of feature film that is of historical literature. In settling this problem, the film takes the revolutionary confidence of a revolutionist of Juche type as its main theme and subordinates events and facts which actually existed in history to bringing out this very motif and generalizing them from the artistic point of view.

Further, the film truthfully and vividly delineates the revolutionary spirit of the great revolutionist and his fine and noble humanity and personality.

The film is indeed a proud paean to the revolutionist of Juche type and the great man.



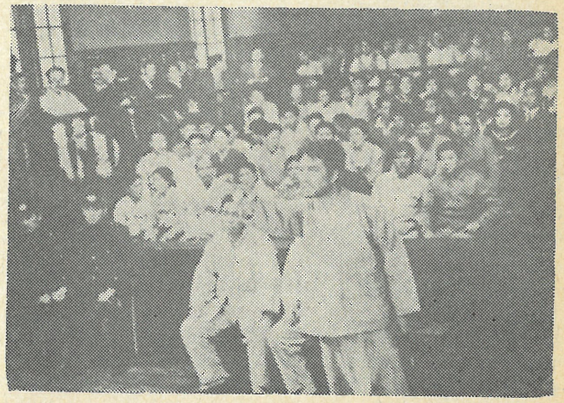
Comrade Kim Hyong Gwon hears the glad news of the creation of the Anti-Japanese Guerrilla Army while in prison and shouts *manse*, excited with joy

Direction, acting, music and shooting are also on a high plane commensurate with the content of the work.

The feature film "Fire Spreading All Over the Land" will serve as a true textbook which powerfully inspires our people to profoundly study the great leader's revolutionary history and stubbornly fight to complete the revolutionary cause of Juche started by him.

Yun Jong Ok

Comrade Kim Hyong Gwon never stops his heroic fight against the enemy even at the murderous court



The Solution of the Question of Technical Personnel in Our Country (1)

The great revolutionary leader Comrade Kim Il Sung put forward a revolutionary policy for solving entirely by ourselves the question of our own technical personnel which posed as a serious problem in the building of an independent national economy.

The great leader Comrade Kim Il Sung taught:

"Without its own technical personnel, it is impossible for any country to achieve economic independence and build a new society.... At present our Korea is backward also, but if it is to be ranked among the advanced countries of the world in a short period as a rich and powerful country with the independent foundation of the national economy, we must train many able technical personnel from now on."

The building of an independent national economy presupposes the preparation of a solid rank of one's own technical personnel.

Without training one's own technical cadres it is impossible to resolve, by one's own effort and in conformity with the actual conditions of one's own country, the numerous scientific and technical problems which will arise in the course of building an independent national economy, nor is it possible to manage and operate by oneself factories, power stations and farms equipped with modern techniques.

Moreover, in such countries as ours which were under the colonial yoke of imperialism the question of national technical personnel is one of the most difficult and complex problems that confront them from the outset of the building of the national economy.

Due to the consequences of Japanese imperialist colonial rule, in our country the question of national technical personnel arose as a very acute one from the early days of building an independent national economy after liberation. Our country had a very small number of its own technical cadres immediately after liberation. What is worse, there were more than 2,300,000 illiterates in the northern half of the Republic alone.

Under these circumstances, without solving the problem of national technical personnel, it was hardly possible to carry out any task in the building of an independent national economy.

EDUCATION AND REMOULDING OF OLD INTELLECTUALS

The great leader Comrade Kim Il Sung taught:

"Our Party put faith in the old intellectuals' revolutionary spirit and adopted the line of actively drawing them into the building of a new society, thus transforming them into intellectuals serving the working people." (Kim Il Sung, Selected Works, Eng. ed., Vol. IV, p. 387.)

It had been a usual practice that after the victorious revolution the working-class party turned the knowledge and technique of the old intellectuals to good account until it trained new intellectuals of working-people origin. This was the case with the capitalistically developed countries where the greater part of the old intellectuals were coming from the big bourgeois. This experience could not be followed mechanically in our country which had been a colonial, semi-feudal society in the past and where the socio-class status of the intellectuals was different from that of those countries.

Considering the past socio-class status of our intellectuals and the characteristics of the intellectuals of a colonial, semi-feudal society, our Party under the wise guidance of the great leader Comrade Kim Il Sung adopted the line of educating and remoulding the old intellectuals and actively drawing them in the building of an independent national economy, not utilizing them as they were.

An analysis of the class composition of the old intellectuals of our country in the past shows that there were a comparatively small number of intellectuals of big-bourgeois origin, that those of petty-bourgeois origin held the greatest part, and that there were but few intellectuals of proletarian origin.

The reason for the overwhelming majority held by the intellectuals of petty-bourgeois origin among the old intellectuals can be explained by the fact that due to the Japanese imperialist monopoly of our industry and its utmost hindrance to the development of national capital the intellectuals of big-bourgeois origin formed a small proportion and those of petty-bourgeois origin could get education according to their exertion and industry.

And the petty bourgeoisie of our country was nothing of very great consequence. The middle peasants or the urban petty traders of our country were of small account in the past as far as their economic foundations are concerned.

In consideration of this, after liberation our Party and state rejected the attitude of unreasonably keeping the old-line intellectuals at a distance, branding them as the scions of erstwhile wealthy classes on the ground that they had had some education; they did not follow the methods of other countries in defining the class relations.

The Party and the state had to take into detailed account the political tendencies of the old intellectuals, along with their class foundations.

The old intellectuals of our country had an anti-imperialist revolutionary consciousness in some degree because they were the intellectuals of a colonial, semi-feudal society.

During Japanese imperialist rule, as ours was a colonial society, most of the intellectuals naturally were obliged to take service under the imperialists and exploiting classes this or that way in order to make a living. In those days they had nowhere else to go and find service.

It was unavoidable for them to serve the Japanese imperialists and the exploiting classes in the past, but, as they were the intellectuals of a colonial country, they had to suffer oppression and discriminative treatment by the foreign imperialists, as well as the exploitation and pressure by the comprador capitalists.

This situation served to create a certain degree of anti-imperialist revolutionary sentiments among the old intellectuals of our country.

The intellectuals are also sensitive to the tendency of the times and the law of social development as they are informed and know about the truth. Therefore, they can stand by the working class, the progressive class, and render service to it in accordance with the requirement of social development, and they could take an active part in the building of a new society after liberation.

Our Party and state did not stick to others' experiences and the established formulas; they boldly put faith in our intellectuals, embraced them and had them educated and transformed into the working intellectuals serving the working class, taking into consideration their class foundations and the peculiarities of their socio-economic status.

Nevertheless, some people who were ignorant of the essence of our Party's policy towards the old intellectuals maintained that they should be utilized temporarily as in other countries; some other people tried to exclude them, giving a wide berth to them, on the pretext that they had served the exploiting classes in the past and had many outmoded ideologies with them. These were erroneous tendencies to mechanically apply the experiences of other countries and the

established formulas, oblivious of the class background and socio-economic status of the intellectuals of our country.

It is true that the old intellectuals of our country were affected a great deal by outmoded ideologies, vacillated and revealed dual characters in the course of arduous revolutionary struggle, since most of them were of bourgeois origin and they had served the imperialists and the exploiting classes. But we considered that that could not be the reason for the impossibility of our building a new society hand in hand with them.

The Party and the state branded the practice of distrusting and excluding the old intellectuals as the factionalist tendency and denounced it resolutely, and patiently educated and remoulded them in the midst of actual struggle while boldly believing in them and assigning them revolutionary tasks.

From the first days of the building of a new society, the Party boldly trusted the old intellectuals and assigned them to the important posts of state administration and economic and cultural construction, picked up those who acquitted themselves well in the practical struggle, and admitted them into itself.

What is more, at the time of its foundation, it defined the working intellectuals, along with the workers and peasants, as its constituents.

The Party and the state at the same time provided the old intellectuals with all the conditions and conveniences so that they could devote their knowledge and energy wholly to the building of a new society and an independent national economy, and opened up a bright prospect for the full display of their abilities and for their advancement.

We also made a tireless effort to remedy the shortcomings manifested among the old-line intellectuals and revolutionize them.

Our intellectuals who had grown up in a colonial society naturally had anti-imperialist revolutionary consciousness. But they were greatly affected by the survivals of old ideologies as they were of bourgeois origin and had had education in capitalist society. This rendered them vacillating when they faced difficulties in the course of the revolutionary struggle and construction work. Some of the old intellectuals revealed their ideological weakness especially in the period of socialist construction when all the residues of old ideologies became the targets of elimination. However, seeing that, because the remoulding of people was a most difficult work, it was by no means easy to educate and remould the old intellectuals who had undergone the deep ideological influence of the old society, the Party and the state rather intensified the ideological education among them.

We intensified among the intellectuals the education in the Party's policies and revolutionary traditions, the communist education with the class education as the main content, and the education in socialist patriotism, while constantly carrying on ideological struggles against revisionism, flunkeyism, dogmatism, bourgeois ideologies, feudal Confucian ideas and all the other reactionary ideologies. Besides, in view of their professional characteristics, we got them to keep in touch with the reality to be tempered in the practical struggle, and strengthened their revolutionary organizational life so that they might be trained to be men with a high degree of organization and revolutionary spirit and a strong will.

As a result of our Party's correct policy towards the old-line intellectuals and its tireless education of them, our old intellectuals volunteered in the building of a new country and in the construction of an independent national economy from the first days of liberation. Even in so complicated situation, they stood firmly on the side of the working class and took an active part in the anti-imperialist, anti-feudal democratic revolution.

Even during the very trying years of the Fatherland Liberation War against the armed invasion of US imperialism, they readily gave their lives for the sake of the fatherland and people, without vacillating in the least. During the period of the socialist revolution aimed at removing all the sources of exploitation once and for all, and in the subsequent period of socialist construction, too, they invariably upheld our Party's line and policies and devoted all their energies and talents to the revolution and construction.

It was the great victory of the policy towards the intellectuals laid down by the great leader Comrade Kim Il Sung and a fine fruit borne by his lofty communist virtues.

(To Be Continued)

Kim Chol Hun

CHORUS "WE WISH YOU, DEAR FATHERLY MARSHAL, A LONG LIFE IN GOOD HEALTH"

SONGS AND DANCES of Kindergarten Children from All Over the Country

1. Girl chorus "My Happy Family"

2. Oral narration "Precious Grains of Rice"

3. Solo "I'll Grow Up Fast to Be a Smelter As Well"

4. Trio "We Begin to Learn Reading and Writing at Five"

Instrumental ensemble "The Revolutionary Army Has Come"

Accordion duet "The Song of the Children's Corps"

Kayagum ensemble "The Lark of the Bumper Crop-reaping Village"

Duet dance "Two Members of the Children's Corps Going on a Liaison Mission"

Calisthenics "We Are Also A-Match-For-A-Hundred Soldiers"

Juvenile story-song and dance tale "Yong Nam and Electricity"

Juvenile story-song and dance tale "Rabbits and Bear Brothers"

Song tale "We'd Like to Share Our Happiness with South Korean Children"

Quintette dance "Treasure Found Out in the Snow"

Our Land Law Based on Juche Idea

Our Land Law elaborated by the great leader Comrade Kim Il Sung is a revolutionary and popular one based on the immortal Juche idea.

The whole system, all contents and articles of the Land Law embody the basic principle of the Juche idea—that man is master of everything and decides everything, and fully meet the requirement of the Juche idea—making everything serve the working people.

The Land Law is a revolutionary and popular one based on the Juche idea, because it provides for making land serve the independent and creative life of the people forever.

Our Land Law legislatively affirms the brilliant successes gained in the settlement of the land problem through a protracted and bloody struggle so as to make land serve eternally as an asset for the people's well-being and cultured life.

Under the wise guidance of the great leader an agrarian revolution was carried out admirably in our country on the principle "Land to Its Tillers." As a result, feudal landownership which had held sway for thousands of years was liquidated and the peasants making up the majority of the population were freed from feudal exploitation and oppression to become eternal owners of land and favourable conditions were created for making the best use of land to promote the people's welfare.

The great leader's original agricultural cooperation policy, a policy of reorganizing the economic forms along socialist lines prior to technical reconstruction, was carried out successfully. In consequence, private landownership ceased to exist and socialist landownership was fully established.

Today, under the bright rays of the rural theses, land has become a basic means of agricultural industrialization and modernization and it is raised as a ripe problem to transform cooperative landownership into all-people ownership.

The new Land Law reflects the objective demand of our revolutionary development. It legally fixes all victories and successes gained in the implementation of our Party's Juche-based land policy and solemnly declares that only the state can control land and land is the common property of the people. This provides our people with a firm legal guarantee for thoroughly protecting land from the encroachment of the internal and external enemies and making it serve as an asset for the eternal prosperity of the country.

Our Land Law also legally stipulates for transforming cooperative landownership into all-people ownership along the path of development of socialist ownership, thus immensely encouraging our people unswervingly to strive to completely implement the rural theses and build a classless society.

The Land Law embodying the Juche idea shows clear-cut ways for the conservation, administration and construction of land, a valuable asset of our people for their livelihood.

The respected and beloved leader Comrade Kim Il Sung said:

"Our land is a precious asset of our people for their livelihood, an asset inherited from their ancestors. We have no other land than our 3,000 *ri*. We must turn this land to better account by administering and improving it properly. If we make the best use of our land, the entire Korean people can lead as affluent a life as we wish." (Kim Il Sung, Selected Works, Eng. ed., Vol. III, p. 275.)

To take good care of land, make it fertile and effectively use it is a sacred and honourable duty of our people.

The proper conservation, administration and construction of land is essential to reap a high and stable harvest, stabilize the people's life, strengthen the foundations of our socialist independent economy and achieve the country's prosperity and development.

The Land Law, therefore, legally provides for all principles and requirements to improve and develop the land conservation and administration as demanded by our developing revolution, firmly guarantees the socio-economic position of land and makes it thoroughly serve as a dependable means for the systematic improvement of the people's livelihood and the economic development of the country.

The Land Law attaches great importance to land conservation.

It provides for taking a good care of farm land and other lands and resources including the principles and contents of the river readjustment for protecting farm land and other valuable assets from floods, comprehensive utilization of water for the development of the national economy and the cultural recreation of the working people and the creation of forests according to long-term plans. The Land Law also stipulates for carrying out land construction in a perspective way and industrializing and modernizing agriculture, ameliorating fields, terracing sloping fields, and improving land administration to thoroughly protect land and effectively use it as required by the Juche farming methods.

As you have seen above, our Land Law gives full answers to the new problems of principle arising in the settlement of the land problem, the problem of land construction, after the establishment of the socialist system. So it provides a militant weapon for making land thoroughly serve the interests of revolution and achieving fresh victories in the spheres related to land and thus hastening the complete triumph of socialism.

Another reason why our Land Law based on the Juche idea is a revolutionary and popular one is that it brightly illumines the ways of grand nature remaking, land construction, designed to make nature and land thoroughly serve the independent and creative life of the people.

The Land Law elaborated by the great leader indicates the clear-cut direction and ways to radically change the old phase of the territory, a hangover of exploiter society, and create a better environment of cultural and bountiful life for our people by comprehensively developing land.

Scientifically foreseeing the distant future of the country, the Land Law stipulates for well arranging the revolutionary battle sites and places associated with revolutionary history for eternal preservation, land rezoning and amelioration and protection, making forests thickly wooded, raising beneficial animals and plants and protecting them, proper distribution of traffic, transport, power and communications networks and establishments and structures, the construction and proper distribution of modern cities and villages and dwellings, roads and cultural recreation grounds to meet the demand of the socialist culture of life, protection of marine resources and prevention of pollution, etc. It also defines the legal duties of the state organs.

The Juche-based Land Law clearly points out the general orientation of land construction. It will make our beautiful country a richer paradise for the people better to live in and enable our people to fully enjoy a worthwhile life as legitimate owners of land and resources.

For its lofty mission and creative role, the historic Land Law brilliantly embodying the immortal Juche idea of the great leader gives our people bright outlook, confidence and fighting spirit, and will display its inexhaustible vitality daily.

Ho Sun Il

Sunchon Pharmaceutical Factory

Our country has laid a firm foundation of an independent pharmaceutical industry which turns out medicines needed by modern medical science out of domestic raw materials.

There have appeared modern pharmaceutical factories in different places of the country, which mass-produce various kinds of medicines including preventives to fully meet the demand of the people.

The respected and beloved leader Comrade Kim Il Sung has said:

"In our system nothing is more precious than the people. We should develop our public health services to protect the lives of the people and further promote the health of the working people."

Our country attaches weighty importance to the work of making the people live long in good health because the state bears full responsibility for their lives and health.

We can see this from a modern integrated pharmaceutical factory, the Sunchon Pharmaceutical Factory.

It was built after the end of the Korean war.

At the time our country was in very difficult conditions. We had a mountain of work to do and needed all things because everything had been reduced to ashes in the three-year war started by the US imperialists.

But, as we regard people as most precious and make everything serve them, our state did not grudge its investment in increasing medicine production in spite of economic difficulties.

The creation and development of our pharmaceutical industry is entirely attributable to the wise guidance of the great leader and his lofty love for our people.

The fatherly leader called at that factory on September 18, 1958, with an intention to provide the people with good medicines as soon as possible though he had lots of affairs to deal with and many calls to make.

At that time, the factory was not fully equipped.

Looking round the premises, the fatherly leader encouraged its functionaries, saying that they had built it well.

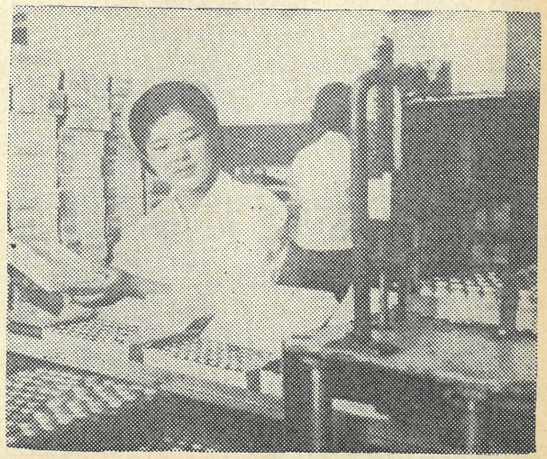
When he saw aspirins being manufactured, he delightfully said that the problem of medicine for the cold was now solved. And then he picked out the site for a penicillin shop to be built and instructed to develop the factory into a modern integrated one.

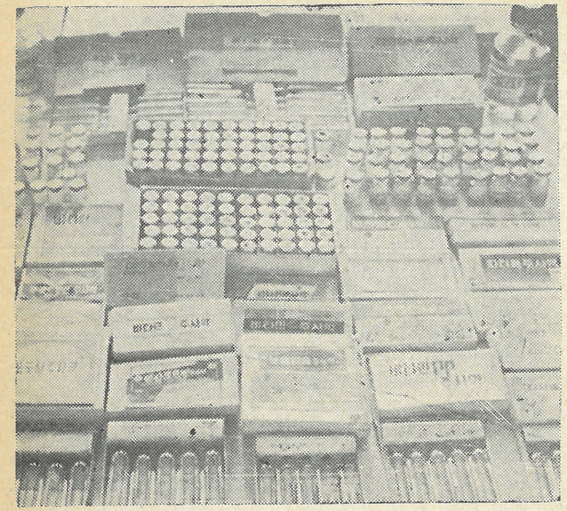
Later on, it was expanded into an antibiotic medicine-producing centre, an integrated medicine-producing centre, with nationwide support in a short time.

The respected and beloved leader visited the factory once again on September 25, 1968.

The great leader saw every shop and talked with the factory functionaries about medicine production and the lives of its workers. He emphasized that medicines should be manufactured without fail, above

The factory mass-produces highly effective antibiotics





Various injections turned out at the factory

all, for the people and took a measure to secure everything needed to do so.

Boundless is the concern of the fatherly leader Comrade Kim Il Sung for promoting the people's health.

Under his deep concern the Hungnam Pharmaceutical Factory was built just after the country's liberation and has now developed into a modern factory producing several hundred kinds of synthetic medicines. The same may be said of all other pharmaceutical factories, big and small, in Pyongyang, Hamhung, Chongjin, Sinuiju, Nampo and other parts of the country.

Inspired by the wise leadership and solicitude of the great leader, the workers of the Sunchon Pharmaceutical Factory have recorded remarkable successes in recent years.

They fulfilled their Six-Year Plan assignments a year and a half ahead of set time. They modernized the equipment to sharply increase the production capacity.

Special mention must be made here of the fact that they made or remade automation equipment by themselves to better appoint their factory. This was no easy task. Though they had a favourable condition of receiving aid from the state preferentially because they turned out medicines for the promotion of the people's health, they were determined to do it by themselves without getting state assistance and carried it out by their vigorous efforts.

The factory produces scores of kinds of antibiotic medicines and synthetic medicines of salicylic acid and various injections.

The workers and technicians there do their best to manufacture good medicines, always with a high sense of honour and responsibility as a faithful servant of the people working to protect the people's lives and health.

They study and make medicines agreeable with our people.

In particular, they succeeded in improving the breeds of antibiotic bacteria with our domestic raw materials. This was the very fruit of their efforts to increase the independence of our pharmaceutical industry and turn out more medicines.

Thus, they came to mass-produce antibiotics from our own rich raw materials and bring about a sharp fall in the cost of production.

The Sunchon Pharmaceutical Factory boasts of more than 100 engineers and scores of specialists.

Its workers and technicians are now striving to introduce industrial TV in some production processes and perfectly automate all production processes to increase its production capacity markedly and put out new medicines agreeable to our people during the new long-term plan.

As seen above, our pharmaceutical industry has constantly developed under the wise leadership and deep concern of the great leader Comrade Kim Il Sung to serve effectively to promote the health of the people.

Ko Dong Wun

Mass Gymnastics in Full Bloom

NEW-TYPE COMPREHENSIVE GYMNASTIC ART

Mass gymnastics is a comprehensive art of physical culture representing a given thematic idea with various gymnastics, rhythmical movements and music performed by tens of thousands of boys and girls.

The mass gymnastics in our country stresses its thematic idea with clear and beautiful colours, the cubic and dynamic background and the rhythmical music.

The great leader Comrade Kim Il Sung has said:

"...**Mass gymnastics is of great significance not only in developing the physical strength of the youth and children, students but also in cultivating them in collectivism and intensifying their organized and disciplined life....**

"**Because it is a form of physical culture combining properly high artistry with ideology, the youth and children, students are able to train themselves politically and ideologically while performing it and to develop their artistic qualities to sing and dance well.**"

Our mass gymnastics is a new form of physical culture in our times which was originated and developed by the respected and beloved leader. It is a grand comprehensive art of physical culture which organically combines profound political and ideological content, high artistry and refined gymnastic technique.

Deep ideological content and high artistry are the chief factor which determines the nature and revolutionary features of our mass gymnastics.

These features are shown by such means of representation as the performers on the field, the background and music, components of the gymnastics.

The performers on the field are the main corps of the mass gymnastics to express its profound thematic idea through various formations and forms, movements and different apparatuses. The background, like a stage setting, explains, stresses and enriches the contents of the gymnastics.

Music is a means of artistic presentation helping the performers and the background to express and develop their ideological content.

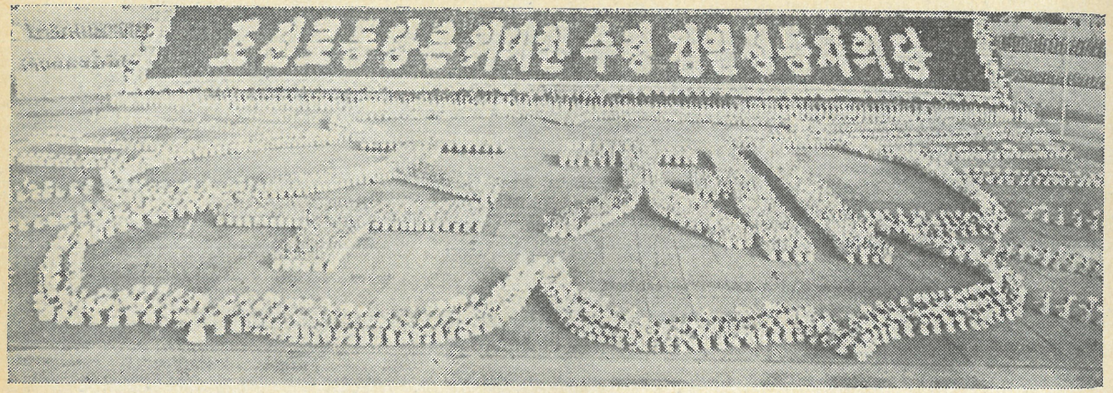
Mass gymnastics, an organic blend of such components as gymnastics of the performers, background and music, shows excellently its profound political and ideological contents, high artistry and refined gymnastic technique.

For these characteristics, our mass gymnastics is well known to the world as a new art of physical culture different from those performed in other countries.

Our mass gymnastics is the highest form of mass physical culture and greatly contributes to revolutionizing and working-classizing the whole society by arming the younger generation and the working people closely with the Party's monolithic ideology and educating them in collectivism.

It is also of great significance in the physical training of the rising generation and in making them have beautiful and healthy sentiments. It fully develops them physically and fits them to labour and national defence and trains them artistically so that they can sing and dance well.

This mission of the mass gymnastics fully meets the chief requirement of our Party's policy of physical culture, a policy of making it thoroughly serve the revolutionary struggle and the work of construction and developing it into a Juche-oriented revolutionary one.



"The Workers' Party of Korea Is a Party of the Great Leader Comrade Kim Il Sung" from the mass gymnastics "Under the Great Juche Banner"

REVOLUTIONARY TRADITION OF PHYSICAL CULTURE

The great leader Comrade Kim Il Sung has regarded physical culture as a part of the revolutionary work since the early days of his revolutionary activities and has paid deep attention to developing it as required by the revolution.

Our mass gymnastics has its origin in the mass games "Thirteen Houses," "Flower Gymnastics" and "Tansimjul Play" which were created and guided by the respected and beloved leader.

Mass game "Thirteen Houses" produced and guided by the great leader in his Changdok School days, in his childhood was a mass play telling the specific features of 13 provinces in Korea with songs and dances. This play performed a great part in imbuing the pupils and people with ardent patriotism and anti-Japanese spirit.

In particular, the form of our mass gymnastics came into being in the early 1930s when the great leader was working to revolutionize the rural villages.

Such prototype of our mass gymnastics is the mass game "Flower Gymnastics" performed by the members of the Children's Pioneers in the Sanhsing Primary School under the direct guidance of the respected and beloved leader at the commemoration of the 13th anniversary of the October Revolution in Wuchiatzu.

It was a wonderful mass game. All pupils of the school appeared with their bodies and heads decorated with flowers and large flowers in hands. They formed the letters "Long live the Korean revolution!" repeating their movements of scattering and gathering.

After the country's liberation our mass gymnastics, heir to such fine tradition, under the deep concern and wise guidance of the respected and beloved leader, developed to represent vividly the energetic efforts of our people to build a new country and their worthy life and to be a powerful means for their physical training and education in collectivism.

Representative mass gymnastic works are "Long Live General Kim Il Sung!" "Strength of Youth" and "The Song on the Seaside" produced in the peaceful construction period after liberation; "Our Glorious Fatherland," "The Era of the Workers' Party," "The Revolutionary Age," "Chollima Korea," "Under the Banner of the Workers' Party" and "Under the Great Juche Banner" created in the postwar period of socialist construction.

The People's Prize laureates and world-famous monumental masterpieces in our times, "Chollima Korea" and "Under the Banner of the Workers' Party," can be said the paragon of socialist gymnastics. They are excellent works of highest level applying all merits our mass gymnastic works had had until then.

Mass gymnastics "Under the Banner of the Workers' Party" is a grand epic showing the unity in thought and will and revolutionary cohesion of the whole Party based on the great revolutionary idea, the Juche idea, of the respected and beloved leader, all great changes brought about by our people in the socialist revolution and construction under the leadership of the Party, and the programme of our people's struggle to attain the complete victory of socialism and the nationwide victory of the Korean revolution. It is a most massive-scale gymnastic form. It has vast contents and comprises tremendous numbers of performers. It showed a high degree of organization and discipline; all the performers move as one with one thought, one will and one feeling. It can be said a shining result of our Party's policy of physical culture for the people.

UNDER DEEP CONCERN

The great leader Comrade Kim Il Sung has pointed out the orientation of the new development of the mass gymnastics and its popularization in every period of the revolution and construction and concrete ways of settling problems arising in producing and organizing it. He gave scores of highly important teachings on the development of mass gymnastics and saw himself all mass games, big and small, held in localities as well as in Pyongyang though pressed with state affairs.

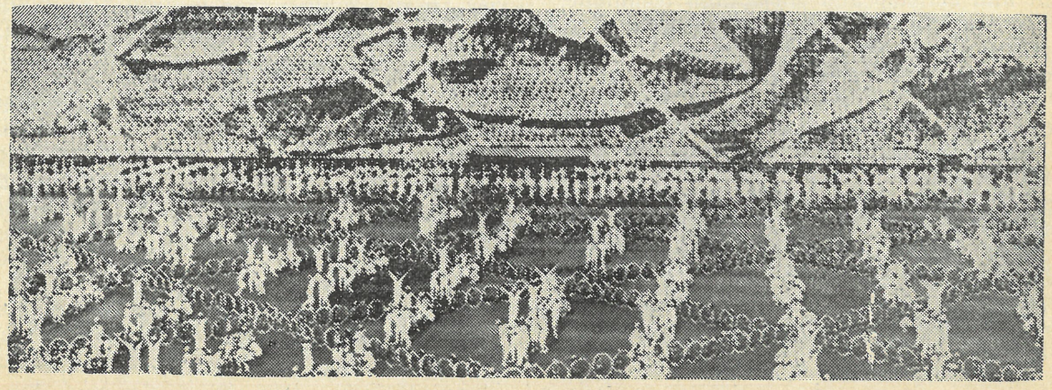
He gave careful guidance in all problems from the political and ideological contents of the games to gymnastic technique and artistry and settled knotty problems.

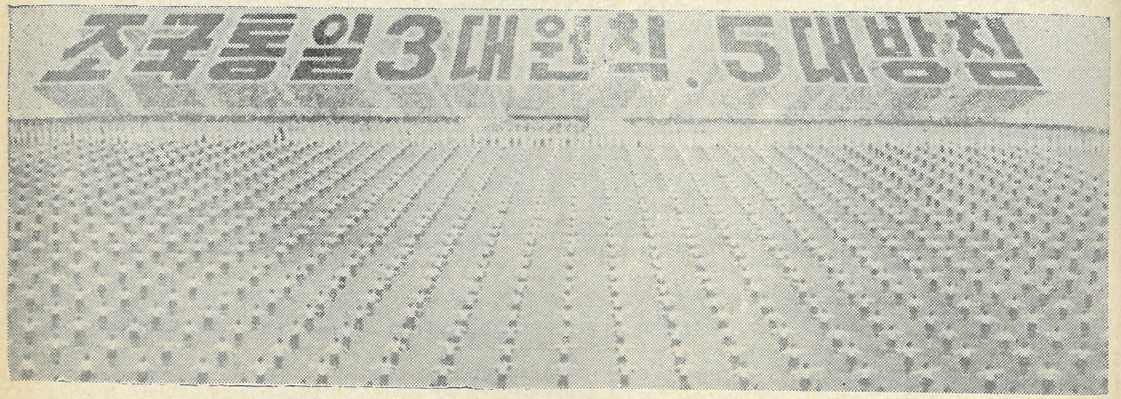
Under the deep concern of the fatherly leader, our mass gymnastics saw rapid progress and won the hearts of our people.

In mid-April this year, the mass gymnastic display "Song of Korea" was performed by 35,000 school boys and girls in Pyongyang in honour of the birthday of the fatherly leader. It won the high praise of the spectators.

It depicts the proud history of the great leader Comrade Kim Il Sung's half a century of dedicated services to his people after his birth in Mangyongdae, the cradle of revolution; he has translated into reality his Juche idea in this land and made our people a powerful people with an advanced socialist system, a developed independent national economy and a resplendent national culture. Every scene moves the spectators to admiration for its profound and wide political and ideological contents, refined gymnastic technique, strong organization and discipline, high artistry, rich depiction and noble collectivist spirit.

A scene showing the development of our fishing industry from the mass gymnastics "Song of Korea"





A scene showing the struggle of our people to put into practice the three principles and the five-point policy of national reunification from the mass gymnastics "Song of Korea"

Our mass gymnastics in brilliant blossom are large as well as small in scale. They are created and performed at schools at all levels, factories and enterprises, and other units in accord with their specific conditions.

Mass displays—"Golden Pukchong Plain" performed by over 12,000 school boys and girls in Pukchong County, South Hamgyong Province, "The Song of the East Sea" performed by more than 15,000 school boys and girls in Sinpo and "South Pyongan Province Prospering under the Grateful Sunshine" performed by school boys and girls in this province—are fine works. They correctly reflect local features and the struggle of the local people to execute the teachings of the great leader and have high ideological content and artistry and show high technique.

Our mass gymnastics is diverse in form and method. It is performed on the snow, the ice and the sea as well as on the ground.

Sea mass display "The Sea Invites the Young," skiing mass display "The Torchlight of Pochonbo" and ice mass display "Sons and Daughters in the Era of the Workers' Party" are representative works in such forms.

Mass gymnastics is performed by our overseas compatriots.

Mass games "Our Glorious Fatherland" and "Paean to the Fatherland" played by the Korean pupils and students in Japan are grand epics expressing the boundless respect and love for and thanks to the respected and beloved leader Comrade Kim Il Sung of the 600,000 Koreans and youth and children in Japan and songs of praise to the Democratic People's Republic of Korea—the glorious fatherland.

Our mass gymnastics has exerted a great political influence on the people in south Korea and encouraged them to resolutely fight to save the nation against US imperialism.

It is also widely known to many countries in Asia, Africa and Latin America. The people in the world highly praise it as "the most impressive work which can be produced only in the era under the guidance of President Kim Il Sung, the sagacious leader of the Korean people," as "a work most revolutionary in content and most artistic in form."

Still more, it has spread to socialist countries and newly-independent countries and powerfully inspires their peoples' anti-imperialist, anti-US struggle and struggle for national independence and prosperity.

Kim Gi Op,
Deputy Chief
Mass Gymnastics Production Staff
Under the Physical Culture
Guidance Committee of Korea

Peaceful Reunification of Korea Is Our Consistent Policy

The great leader Comrade Kim Il Sung said:

"Our Party and the Government of the Republic are consistent in their efforts for the peaceful settlement of the Korean question. We have no intention of marching south, we have no intention of solving the question of Korean reunification by force of arms." (Kim Il Sung, Selected Works, Eng. ed., Vol. III, p. 404.)

The peaceful reunification of Korea is a principled stand consistently adhered to by the Workers' Party of Korea and the Government of the Democratic People's Republic of Korea.

The question of our country's reunification is not a dispute between different nations but our nation's internal affair of terminating the tragic territorial and national partition imposed upon the Korean people by the foreign forces and recovering our people's national ties and the country's political, economic and cultural relations formed over a long historical period. There is no ground whatsoever, therefore, for our people not to settle the national reunification question, their internal affair, peacefully.

They unanimously desire to achieve national reunification peacefully by themselves without any outside interference and have made untiring efforts to do so.

Our people have the strength and ability to settle the national reunification question peacefully by themselves. The socialist forces in the northern half of the Republic provide a firm guarantee of peaceful reunification and the patriotic democratic forces in south Korea desirous of peaceful reunification are also daily growing.

Both the socialist forces in the north and the patriotic democratic forces in the south want the country's peace and peaceful reunification, and oppose the permanent split of the nation, war and fascism and aggression and traitorous acts.

When all the patriotic forces in the north and the south desirous of reunification fight in unity, transcending ideologies, ideals and systems, they can achieve without fail their country's peaceful reunification, repelling foreign aggression and interference.

As seen above, the principle of peaceful reunification followed by our Party and the Government of the Republic in the solution of the reunification question is a just principle, which is based on a scientific analysis of the character of the Korean reunification problem, the unanimous will and desire of the people in the north and south of Korea and the prospect of Korea's peaceful reunification and fully accords with the national interests.

Our Party and the Government of the Republic have always made every sincere effort for the independent and peaceful reunification of the country.

Since the country's liberation, they have put forward proposals over 150 times to prevent national split and bring about the peaceful solution of the country's reunification question.

It is our basic policy to achieve national reunification in the way of setting up a unified central government representing the people of all strata through north-south free general elections.

We proposed more than once to introduce a North-South Confederation as a transitional step as the south Korean authorities did not accept this most universal and reasonable reunification proposal.

We proposed many times to rejoin the severed national ties through many-sided collaboration and exchange between north and south, since the south Korean side did not accept even the Confederation proposal.

The three principles and five-point policy of national reunification advanced by the great leader Comrade Kim Il Sung fully reflect the stand of our Party and the Government of the Republic for the country's peaceful reunification.

The essence of the three principles and five-point policy is to achieve Korea's reunification peacefully with the united strength of the north and the south.

We have advanced many realistic proposals acceptable to everyone for the peaceful settlement of the national reunification question and made efforts for their realization. And we made it clear time and again that we are ready to accept any opinion which is helpful towards the solution of the reunification question in accord with the desire of our people and the national interests.

The peaceful solution of the national reunification question means achieving the country's reunification on a democratic principle according to the general will of the entire Korean people without resorting to force of arms and without forcing one side's will upon the other side in the solution of the reunification problem.

For its own character, the reunification question of our country cannot be solved by the way of forcing one side's will or system on the other side.

The social system to be established after reunification is a matter to be decided by our people themselves according to their own will and faith.

We have proposed time and again to hold negotiations of the authorities, people of all strata, political parties, social organizations and individual personages in the north and south for settling the reunification question on the democratic principle and have done everything in our power to achieve this end.

Our proposals and persistent efforts for national reunification clearly testify to the peace-loving stand invariably maintained by our Party and the Government of our Republic to settle the internal affair of the nation.

In spite of our constant efforts national split continues and the north-south relations are tense.

This is due to the foreign forces' aggression and intervention and the successive south Korean puppets' traitorous acts and splittist moves.

The Pak Jung Hi puppet clique are intensifying fascist repression of people, arresting and imprisoning at random those advocating democracy and peaceful reunification in south Korea, and madly stepping up war preparations and working in every way to perpetuate Korea's split and create "two Koreas."

The internal and external situation asks the whole nation more badly than ever before to unite its strength and strive to hasten the country's reunification.

Reflecting this urgent requirement, the joint meeting of the political parties and public organizations held in Pyongyang last January put forth a four-point save-the-nation proposal, a realistic and patriotic one.

This is another manifestation of our stand and efforts to achieve national reunification, the nation's internal affair, independently and peacefully by the united strength of all the patriotic forces.

That is why our proposal is warmly welcomed and actively supported by the entire Korean people and the progressives the world over.

No force on earth can cut the national ties of the Korean people, a homogeneous nation, or kill their common desire for national reunification.

The Workers' Party of Korea and the Government of our Republic will, as ever, do everything in their power to reunify the country independently and peacefully and surely achieve national reunification by the united strength of all the patriotic forces in the north and south.

Pak Hun Su

"PEACE" AND "REUNIFICATION"

(From "The Present Situation of North and South Korea and the Reunification Question" written by Yasue Ryosuke, which was carried in the Studies "Korean Problem" No. 4 published in Japan)

1) When I visited Pyongyang in the autumn of 1972 I had an opportunity of being received by President Kim Il Sung for seven hours or more.

In March this year (1976) I had an honour of being received by him for more than four hours. What left deeper impression at the recent reception than at that in 1972 was that the topic of our four-odd-hour conversation was the reunification question and the Japan-Korea relations from beginning to end. I got a strong impression particularly from the two points stressed by President Kim Il Sung.

One of them is that President Kim Il Sung totally negated nuclear weapons. Needless to say, it was not the first time that he negated nuclear armament or development. He did this more than once.

But the situation changed. It has become clear that many nuclear warheads are deployed in south Korea; the north-south relations have got tense; there is a threat from the United States that it would not hesitate to make a real nuclear attack and the Pak regime shows its positive posture in nuclear development. In such a new situation President Kim Il Sung said: "**We have no intention of arming ourselves with nuclear weapons**" and took a totally negative attitude when I asked him if he considered nuclear weapons a restraint of war and made it clear that he did not need a nuclear umbrella. This is of great significance, I think.

The Japanese are the only people which experienced nuclear calamities. A Japanese, I paid my respect to the remarks of President Kim Il Sung.

2) What is national independence? In this connection I would like to raise an important problem, which I still fail to fully understand.

It is how to attain peace, national liberation and independence simultaneously, how to settle the problems of peace and reunification without any contradiction in Korea.

Though I say this over again, since last spring the Pak regime, analyzing the situation in South Viet Nam, has been emphasizing that the possibility of invading the south by north Korea has become an imminent reality. It says that reunified Viet Nam has become socialized by the north and that it should learn a lesson from Viet Nam. This provided it with an excuse for intensifying repression at home on the one hand and on the other made it attempt to suppress the mounting American public criticism of it and regroup the pro-south Korean forces in Japan. But the misgivings of the "real possibility of invading the south" seem short-lived.

At an interview with reporters of the *Sankei Shimbun* in May this year, Pak Jung Hi said: "The situation was acutest on the Korean peninsula one year ago when Indochina was communized. The situation has been rather stabilized now, compared with those days. But it is temporary and is due to the strengthened unity of the south Korean people and the firm determination of the US and ROK governments to counter aggression."

Objectively speaking, none has so far substantiated Pak Jung Hi's statement. They say that the situation has been rather stabilized since last spring. Here I must remind

you that there has been a considerable doubt within the US government about the possibility of "southward invasion" from the north since last spring.

This notwithstanding, Pak Jung Hi said that the stability has been brought about by the "strengthened unity of the south Korean people." This is a Pak Jung Hi-style justification and the "unity of the south Korean people" means intensified repression in south Korea.

To be exact, there has been no proof of "crisis" stated by the Pak regime, but it is true that there was a "tension." And I can say for sure the tension was created by the Pak regime itself.

As is clear from 15 years' rule of the Pak regime, this regime was born of the cold war policy of the United States and has laid its foundation with the policy as a lever. And it has never ceased from the cold-war way of thinking.

The possibility of "southward invasion" is, I believe, a fiction deliberately made by the Pak regime to keep that way of thinking or a product of fear given by the very shadow of the Pak regime which has been maintaining power politics with that way of thinking.

The translation of the book *The Best and the Brightest* authored by David Habarstam, who was once a correspondent of *The New York Times* in Viet Nam, came off the press recently. I suppose many people might read it. In short, the book deals with how the Kennedy Administration, which was inaugurated with the ultra-core elements of the United States, impressing the people as a most intellectual administration, made an illegal intervention in the Vietnamese people's efforts for self-determination; why the Johnson Administration suffered a debacle in the intervention and could not make even an "honourable withdrawal"; and how hard this course hit the intellect of the United States. I read the book with great interest. Habarstam stresses a lesson from Viet Nam different from that Pak Jung Hi pointed to.

President Kennedy and his associates did not understand the self-determination of the Vietnamese people and France had failed in Viet Nam. So they hesitated in no small measure to make intervention. And it got into hot water. Habarstam explained reasons for their setbacks: First, the cold-war way of thinking of Dulles and his associates had a great influence on the government institutions and made the United States resist the communization of South Viet Nam according to the "domino" theory. Second, Kennedy and many others had no correct understanding of the corruption of the South Vietnamese regime. Third, such wrong judgement—this must be taken into consideration—was made because progressives who had or could have a correct knowledge of China, Viet Nam and Asia were exiled. For these reasons, the United States suffered a serious setback in its intervention in Viet Nam. When these errors of the United States were fully proved, the Pak regime began to rearm itself with the cold-war thought, talking about the danger of "invasion from the north." This threw dark shadow on nationalism of south Korea, I think.

In this regard, I must point out here that some people in Japan claim that there really exists a "danger of southward invasion" mouthed by the Pak regime. In fact, they are mostly those people who followed the cold war policy of the United States in the past or had a certain connection with it and supported and recognized the policy of the American and Japanese governments as a realistic one in the course of the Vietnam war. I think it an interesting problem.

The journalists and critics who speak from such a position had supported the cold war policy, saying that equilibrium of strength actually guarantees peace, and sneered that the reunification of the Korean nation and peaceful coexistence in Asia were a mere ideal. Today, when the problem of self-determination in Viet Nam was solved in the form of socialization, they, describing as if it were not a national self-determination and saying the same about Korea, are talking about the danger of "southward invasion."

But this is an attempt to repeat the failure of the United States pointed out by Habarstam with concrete facts.

3) Of course, south Korea did not choose the division of the country into north and south from the outset. Therefore, I think it wrong to regard the cold war policy of the United States, the very author of the division, in the same light with that of the Pak regime which was forced by that cold war policy to seek the division and deepened its cold-war way of thinking in the course of the change of the cold war system on the globe.

When the Pak regime steps down from power because of its harsh repressive policy and its desperate attempt to block the way to democratic shift, social disorder will be inevitable and there may be a counterrevolution by the military against democratization. In this case, will the north make intervention?

The answer of President Kim Il Sung to this problem is very clear. In his talks with Utsunomiya Tokuma last year and the year before last he repeatedly said that he had no intention to do so. This time I also asked him about this problem, even thinking it very rude of me. As regards the problem President Kim Il Sung said: "**We have no intention to impose socialism on south Korea; and we have no plan to do so. In dealing with any question we are consistent in our opposition to subjectivism. Subjectivism is incompatible with the principle of socialism and communism.**" He further said: "**Let the south Korean people themselves choose the road to take.**"

Therefore, Korea's reunification is not an easy task. On the one hand, the colonial domination of Japan and the anti-Japanese armed struggle waged under its colonial rule made the patriotism of the Korean people more ardent and stronger than that of any other peoples. Almost all people have their own families torn apart from each other particularly due to the artificial division. It can be said that the Korean people can be independent in every respect only when reunification is attained.

On the other hand, the people experienced a fratricidal war forced by the cold war policy and still now hate and fear it. Especially the south Korean regime is further intensifying the cold-war way of thinking. Moreover, whereas the north has been completely socialized, the south is going to build a Japanese-type capitalist economy. Under these circumstances a question arises: How and through what course will great national unity be achieved? Won't the reform in south Korea bring about the danger of a war? Will peace in Korea be compatible with her independence or reunification? I think it is a very difficult problem.

So I am following developments, pinning my expectations on the Government of the Democratic People's Republic of Korea and the democratic forces in south Korea.

But there is a cardinal viewpoint we should have.

It is that we should strictly discern the two questions: Whether there is a danger of war in Korea or not? What kind of system should be established in Korea?

Another war in Korea should be avoided in every way and we should not be a mere onlooker of the war danger.

Needless to say, however, Korea's political system or state system should be decided by the Korean people themselves.

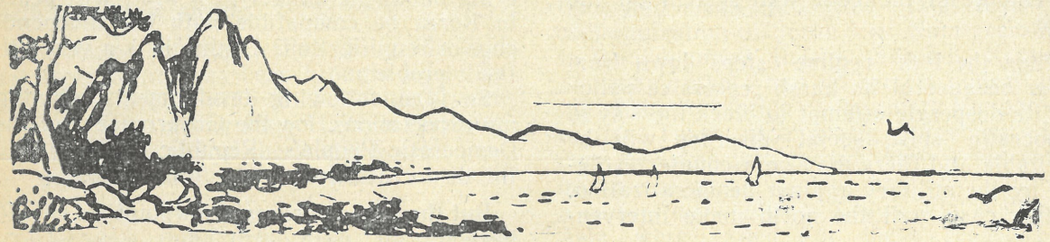
No matter how, it is a matter which should be decided by the Korean people themselves. The Japanese and any other people should not meddle in it.

As a Japanese, I interpret the import of the July 4 North-South Joint Statement in this way.

How should we interpret the two problems—peace and national liberation or independence? As we can see in all regions including the third world, they are the most serious problems the world order has faced since the conclusion of the Second World War. If the Korean people can really give a fine answer to these serious questions—national independence and reunification and the maintenance of peace, it will mean that they are the first to create a new world.

If we do not improve our present attitude towards the Korean problem, stressing the importance of the north-south problem and the exchange with the third world, it will reveal that we understand nothing about the problem and it is nothing but an animal word and deed covetous of the resources of the third world.

JOYOUS HOLIDAYS AT REST HOME



There are fine holiday resorts in picturesque and beautiful mountains and at the seaside, where a large number of working people spend their holidays at state expense all the year round.

There stands a new building boasting of modern architectural beauty in the middle of a silvery sandy beach on the east coast. It is the newly-built Toejo Holiday Home.

The respected and beloved leader Comrade Kim Il Sung said:

"Workers and office employees have the benefits of paid holidays; hundreds of thousands of working people enjoy a good rest every year at vacation homes and sanatoria at the expense of the state."

This year, too, the Toejo Holiday Home has already accommodated a large number of working people from different parts of the country many times—coal miners from the northern region, fellers from Rangrim, calciners from a chemical factory on the Amnok-gang River, Chagang Province, concrete tampers from the construction site of large power bases and others.

They were all Chollima riders, well-known innovators in production and construction.

Holiday-makers have different trades. But they become a harmonious family in the holiday home and leave indelible impression on each other.

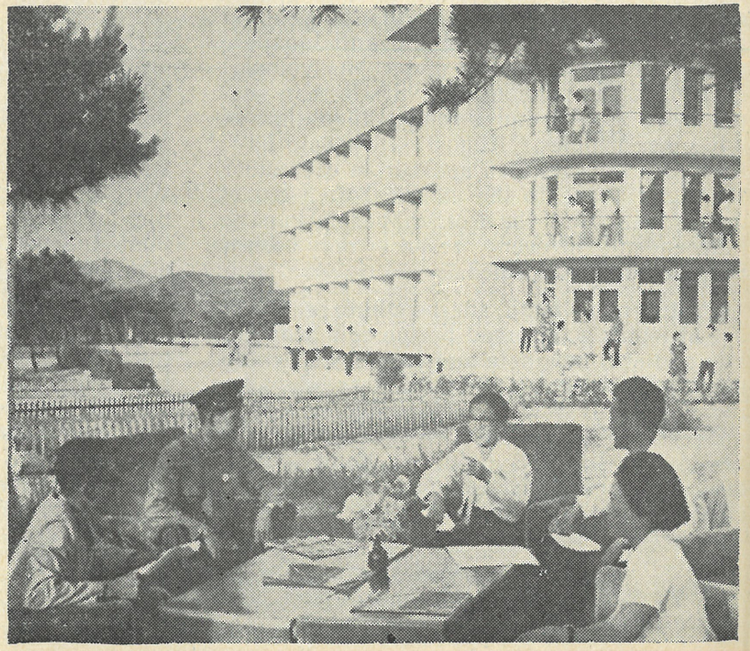
The holiday home arranges various sporting events to make holiday-makers have a good rest and return to their revolutionary posts with strong body.

Sporting events, sea-bathing and boating are the holiday-makers' major daily routine. The holiday home has many boats and sporting goods, instruments and apparatuses and facilities.

It has table-tennis, lawn-tennis and basketball courts and chess and billiard rooms and the "Merry Recreation Room" for holiday-makers.

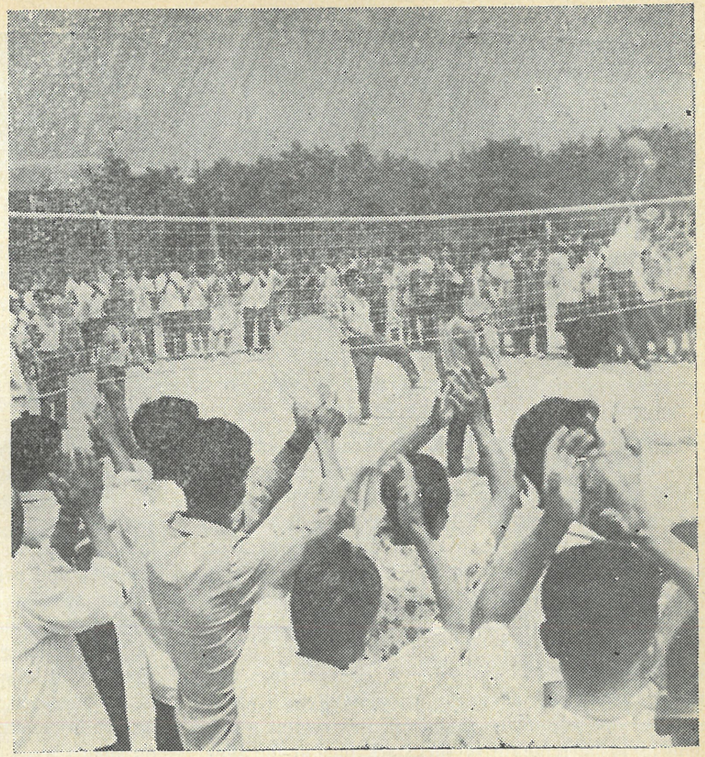
Some bask in the sands; others do boating; and still others read or take a walk under the green shade of thick pine wood. Lads and girls walk along the vast sands, talking about their happy future.

The scenic spots were used as pleasure resorts for the Japanese imperialists and their stooges in the pre-liberation days. But today they have all turned into good pleasure resorts for the working people.



Different are their trades, but they are brothers and sisters in the holiday home

Volleyball finals



Under our socialist system established by the great leader, holidays are a special favour given by him to our working people.

Cultural recreation is also an integral part of holiday-makers' life.

The holiday home teaches the vacationists new songs and group dances in the house of mass culture and the dancing ground according to their daily schedule. The holiday-makers learn new songs and dances to the accompaniment of instrumental music. Among them are old people, too. They say they grow at least 10 years younger during their vacation.

They are right because, under Japanese imperialist colonial rule, they were kept in ignorance, denied all rights and harshly exploited and living was a torment for them.

The holiday home also organizes various kinds of activities including the visit to places associated with revolutionary history, exchange of experience and story-telling for every batch of vacationists.

Some time ago the holiday-makers visited the places in Hongwon associated with the revolutionary activities of Comrade Kim Hyong Gwon, the respected and beloved leader's uncle and a staunch Communist.

Through the visit and the feature film "Fire Spreading All Over the Land" they learned much about the political and military activities conducted by the armed group of the Korean Revolutionary Army headed by Comrade Kim Hyong Gwon in the homeland and firmly resolved to be as boundlessly faithful to the great leader as he.

The vacationists have a good rest and at the same time they are provided with good food.

True to the fatherly leader's teaching on making the vacationists such rare food as they cannot eat at their home, the workers of the holiday home make the vacationists various tasty foods in accord with the features of a seaside holiday home.

They often have food shows to prepare various foods the vacationists like.

Thanks to their sincere efforts to make all the vacationists equally enjoy the great solicitude of the fatherly leader, the holiday-makers spend so pleasant days that they do not even know when their vacation passes.

A feller from sky-kissing Paegam says:

"I did not know what vacation meant before the country's liberation. But now I spend joyous holidays every year as you see. This, I can say for sure, also shows clearly the advantage of our socialist system established by the fatherly leader. I leave the holiday home tomorrow. I shall never forget these significant holidays. I renew my firm resolution to repay the fatherly leader's deep solicitude with loyalty."

This is the resolution of all the vacationists, Chollima riders, who are returning to their revolutionary posts with new ambition and plan.

Kim Ho Bin

WHIMSICAL POLITICS

Excerpts from "Letters from South Korea" Carried in April 1977 Issue of Japanese Magazine "Sekai"

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It is said that as the ROK-US scandal came up before the public, the ROK-Japan scandal, too, has come to draw public attention. How will the United States which managed to settle the Watergate scandal cope with the Marygate scandal? Judging from the way Japan dealt with the Kim Dae Jung affair, it is obvious what sort of trick she may resort to this time concerning the recent scandal. It seems, therefore, that those who lifted up the voice of criticism feel a sense of defeat from the start. It is clear that this time, too, Japan will adopt the same stand with which she ran to the side of the shameless Pak regime which pretended to be ignorant of the stark fact at the time of the Kim Dae Jung incident. Far from changing her attitude, she will further adhesion with the Pak regime, with a more cautious attitude and disguising indubitable evidence. On February 5, six executive members of the Insam Company and Ilhwa Pharmaceutical Company, both run by the Unification Church under the publicly recognized protection of the KCIA of the Pak regime, were arrested on the charge of having dodged taxes. On February 13, a ministerialist was arrested, who is said to have taken 50 million *won* of bribe from the representative of the Taepyong Corporation which has business relations with Japan's "Sumitomo." It is related with the introduction of fertilizers by the Agricultural Cooperative Federation, I hear. In connection with this case, a charge was also brought against Cho Jung Hun of the Taehan Air Line. Many people think that these cases are impregnated with a political odour of the KCIA. The following comment of my friend, reporter, is worth quoting:

"At the time when the ROK-US and ROK-Japan scandals have become an international issue, it is important to make a gesture of doing something before the fact is brought to light. This may be necessary also in order to claim that they are all individual matters which have nothing to do with the government. That is not all, I think. The Unification Church scandal may give rise to public discussion in the US and some scandals may make trouble also in Japan. On that occasion, at least the Pak regime or Pak Jung Hi should be free from investigation. It appears that attempt is made to hold the Unification Church property and personnel in Seoul as a hostage. As for Japan, the Pak regime may threaten her by saying that it has evidence which may shake her political circles. Although the Pak regime-Japan adhesion is so tight, it often takes the anti-Japanese sentiments of the people as a leverage to oppose her or capitalizes on her bribe-offered individuals by blackmail. Trading on man's weak points, instead of putting faith in man's goodwill, it is crushing all values, all sound human relations. These base fascists are up to all sorts of things!"

In this respect the Pak regime is consistent. It ascribes both the Kim Dae Jung and the Pak Dong Son case to the "individual blunders committed out of excessive faithfulness." And, Japan is obliged to accept it. To work out another script of such sort, this time the Pak regime schemed to make the KCIA director a scapegoat. To cope with this, the latter asked the US embassy to ensure his personal safety.

This means the script of the Kim Dae Jung case turned out to be a poor work. For this reason his boss Kim Jong Pil was in constant fear at his farm in his native South Chungchong Province. They say he was recently called up again and is now going to depart on an overseas junket to explain the Pak regime's affairs.

It is hard to tell whether the personal safety of KCIA Director Sin Jik Su is really being ensured by the US embassy or the Eighth US Army. A word goes round that rejected by the US side, he was locked up by the Pak regime. Anyway, he has disappeared from the political arena since he resigned from his post. The deputy director of the KCIA who had to quit office because of his implication in the operation in the United States is now said to have occupied the

key post in the Army Security Headquarters. It is a more authoritative post. Informing me of this, my friend explained it as an open manifestation of Pak Jung Hi's intention to fight to the bitter end, spurning the pressure put on him to resign. One can hardly be trustworthy unless he is faithful enough to do anything, even evil acts. Otherwise, it is impossible to maintain this regime.

The Pak regime is none other than a pack of imbecile gangsters and terrorists, though this expression might jar on its ears. Imbecile as it is, it shows a very sensitive reaction like animal in its instinct for existence. And it is shrewd enough, far from imbecile, when it comes to devilry. Such being the case, its politics can be said to be the whimsical politics coming from that mentality.

Beginning with this year, the practice of cutting up with scissors or blacking out with ink the newspapers from Japan stopped. This may be out of the belief that anyone trying to read them would come to see somehow the overseas scandals of the Pak regime. The Pak regime seems to believe that if only they are kept out of the popular masses, no trouble will arise. It may think this is quite possible since the home newspapers are all at its service. However, its efforts to make good impression, if only a little, upon foreign countries cannot last long. Because this power is unable to pass over those critical articles with patience. Its present soft measure may be a conciliatory gesture towards the Japanese side with the approach of the ROK-Japan negotiations including a meeting of the ROK-Japan Assemblymen's League. Things may be restored to the original state even tomorrow by whimsical order since this is a lawless land.

News coverage of home papers is interesting. They simply omit or "cut off the head and tail" of both foreign and home news accounts. For instance, they compile a report in such a way as to give an impression that President Carter will take notice of the problem of human rights in south Korea, but he will come to step back in his statement in relation to the withdrawal of US troops under the pressure of the Defence Department. Editorials insist that Japan should adopt an affirmative stand concerning a "ROK-US-Japan security system." On the other hand, when dealing with the statements of critical personages, the newspapers water down and "twist facts" to throw their bad impressions on the people. They reported that American Priest James P. Sinnott critical of south Korea had placed an "anti-ROK advertisement echoing with the propaganda of the north" in the January 23 issue of *The New York Times*. Quite noteworthy is the fact that he parroted the "north's propaganda," claiming the withdrawal of US troops and the termination of the military aid to south Korea, and alleging that Pak Jung Hi is preparing for northward invasion and going to plunge not only US troops but also the whole world into the holocaust of war.

This is intended to reason the people into compliance with the Pak regime's words about "anti-government," that is, about "sympathy with communism." The full text of that advertisement still remains unknown to us. But we think it might have called for putting pressure on the Pak regime to stop its undemocratic rule and suppression of human rights, with a bold determination to withdraw US troops from south Korea. In this connection, the KCIA agents are calling on dissidents at home to intimidate them, saying: "Now see what they look like! But you've supported them and received their support." At this, a church leader is said to have replied: "I have not the remotest idea of what you mean. Even if it is the truth, all the blame falls on you since you banished Priest Sinnott."

How "consistent" the gangsters' whimsical politics is! The people live in constant suspense. And this very suspense seems to be a fertilizer indispensable to the fascist dictatorship. A prize of 1,500,000 *won* was awarded to 3,000 villages each picked out at a mass meeting of the New Village Movement. The representative of a certain village told me:

"Our village was made to breed fish. This enterprise brought it 500,000 *won* but from this it was involved in debt to the extent of 700,000 *won*. The New Village Movement goes on while there is a pressure from the higher-up and funds are earmarked. That's all. The cultivation of rice, 'Tongil,' was encouraged and it has brought about some increase in output. But the question is a reduced rice quality. More, as this rice plant grows short, it is impossible to make a bag with its straw. Farm households have lost their side job, a straw-bag making, and had to purchase jute sacks instead. This adds to their financial burden, and jute sacks are unfit for rice storage. Such chain reaction seems to be outside the notice of the government."

From this fact alone it is quite easy to see what whimsical politics of the Pak regime is like. Whenever things turn for the worse, the threat from the north is underscored.

More typical whimsicality finds its expression in the fact that the north was urged to "take the aid of food from a humanitarian standpoint." Pak Jung Hi made this proposal in his New Year press interview on January 12. Speaking such sheer nonsense, he tried to show off his high feathers. Needless to say, it was a propaganda for the south, rather than against the north. So, government officials are gadding about to hear a response to this from people of various strata, foreigners included. How ridiculous it is! Pak had thought that the foreign public, moved by the excellent humanitarian initiative of south Korea, would give wide publicity to it. What should we call such senseless politics?

The whimsical politics had its adverse effect on the recent examination for entrance to universities. During his visit to a vocational school last year, Pak Jung Hi blurted that vocational school graduates should be "treated well." As a result, they, unlike those of high schools devoted to civic science, have obtained a qualification to enter vocational colleges without taking state examinations. The rate of their admission into each college is set at up to 50 per cent. Thus, the graduates of civic high schools have come to find it hard to enter the engineering college in particular. This caused a big commotion. Some students changed their desired subjects of study, while others complained that they had to choose the vocational school to enter the engineering or the commercial college. The word of the President is absolute. His word should be accepted right and it leaves no room for examination. Once his word is uttered, it becomes a terrible force seemingly enough to do great wonders. No matter how silly it may be, his word is absolute. But there's no telling when and how it will change as it is flung out of whim. No one can tell how his strict order on favouring vocational school graduates will change tomorrow. His word always comes abruptly just like an army launches a night or surprise attack. This is the very source of unrest in south Korean society. One can hardly organize a sound life with prospect and plan. He has to live a mutable life in suspense.

The climax of this whimsical politics was marked by the President's New Year inspection of the central government offices. On January 29 he went to the General Affairs Bureau which manages personnel affairs, and ordered it to work out the "list of grafters" and keep it for good. Upon this order it was immediately decided to produce an "almanac for the reform of general administrative affairs." But the problem now is how to define the grafters to be registered in the almanac that will go down through generations. In the age of the Li dynasty the upright, able officials were registered as "cleanhanded officials" after their death. Their number narrowly added up to a little more than 190 in 400 years. In contrast, many corrupt officials were branded as "mean officials," which meant the "destruction of all their kinsfolk" to be cursed down through generations. Even while giving explanation to this historical fact, all newspapers seldom criticize Pak Jung Hi's "restorationist disposition." Government officials too sing the tune called by him to escalate the loss brought by his whimsical behaviour. In face of Pak Jung Hi it is absolutely necessary to give an affirmative answer "yes" and pretend to do some extraordinary things.

Pak Jung Hi went to the Ministry of Education and prated about "strictly enforcing man-centred education based on loyalty and filial duty." He gave the Scientific and Technical Agency "instructions as to striving to enter the ranks of the advanced countries without fail at the beginning of the 80s." At the Ministry of Culture and Public Information he ordered it to "build a national museum in Kwangju" of South Cholla Province. All these were hailed as the great decisions of the wise monarch. On February 11, he visited the Seoul Special Municipal Office and declared: "A provisional capital will be built on the area which is within a one-hour car ride along the expressway from Seoul." This was a surprise to Seoul Mayor, who asked thereupon: "Will it bother you if I make it public?" At this, Pak answered back: "It's a plan I've been forming for the past two or three years. I've already instructed the newspaper offices to report it." This must be an arbitrary decision of the monarch. Now this arbitrary decision has thrown the Seoul citizens into a psychological panic. It appears this political power can hardly keep itself without giving mental shocks to the people uninterruptedly. There is even a rumour that the monopolistic purchase of land has already been wound up through the land brokers who are associated with the higher-ups. This rumour must be circulating because every construction project hitherto has been a source of money-making for those in power. Belated small land brokers usually suffered big losses. Because they were banned from activity or expropriated by law and power under the name of preventing the flood of speculations.

The south Korean society now seems to have gone back to the society of the Li dynasty several hundred years ago. Under the rule of the monarch the people are keeping silence, trembling with uneasiness and displeasure. Those nobles who seek to reap benefits from power are trying to keep their own power and wealth by blindly praising the childish, whimsical "words" of the monarch. In such conditions, intellectuals and believers in particular who can be likened to a small number of sincere Confucian scholars, attempted a lonely resistance. What is the use of living under such primitive circumstances? The newspapers are trying to give as much space as possible to the accounts of the resistance which occurred in Eastern Europe as if they were to recover their breath in such circumstances.

South Korean Campus Bound Up in Chains of Fascism

The great leader Comrade Kim Il Sung said: **"The south Korean military 'regime' has completely deprived the people of even the most elementary democratic rights, binding them hand and foot."**

The south Korean military fascist clique have fascistized south Korea and barbarously suppress the people. They are also brutally repressing students.

On the strength of the "National Security Law" and the "Anti-Communist Law," the fascist evil laws, the Pak Jung Hi puppet clique restrict and ruthlessly suppress the activities of the progressive students demanding the democratization of campus and campus freedom.

They formed the "Students' National Defence Corps" at universities and colleges and high schools in south Korea and forced the students into the military organization and keep them from conducting all socio-political activities.

They have planted many special agents and yes men in schools to watch and control students. They sent agents of the puppet "Central Intelligence Agency" and intelligence agents who received "special intelligence training" at the puppet "CIC" into schools under the guise of "postgraduate" to make each of them watch and control 20 students and "spot" progressive students.

That is why a south Korean publication wrote: "It is difficult to tell who are real teachers, postgraduates or students."

Under the name of "campus normalization" and "creation of an atmosphere of study," the Pak Jung Hi puppet clique have retrogressively revised the "school regulations," the "system of examinations of university graduates for bachelor's degree" and the "system of qualifying examinations for admission to universities" to tightly shackle the students to their fascist system. They even make guidance professors assume responsibility for their students' demonstration and other activities and let schools systematically register students' life. School career registered affects students in getting jobs after graduation and even their families and relatives.

Needless to say, these are fascist measures to prevent the progressive students from conducting socio-political activities and restrain and suppress them under the pretexts of "disobedience to order" or "violation of discipline."

Last year alone the outrageous fascists inflicted "disciplinary punishment" upon more than 12,000 students of colleges and universities including Seoul University under various excuses.

Moreover, the Pak Jung Hi puppet clique further intensify criminal "anti-communist education" and military training in schools.

All this shows that the Pak Jung Hi fascist clique bound up south Korean schools in chains of fascism and frantically suppress the students.

They even commit without hesitation the unpardonable criminal acts of suppressing and killing conscientious progressive students on the false charge of involvement in various "cases" fabricated by themselves.

Even after the publication of "Emergency Decree No. 9," the Pak Jung Hi fascist outfit faked up numerous "cases" in succession, including the "unwelcomed document distribution case," the "campus demonstration case" and the "oampus spyring case," and arrested and jailed hundreds of students, inflicted atrocious tortures upon them and put them on murderous trial to punish them.

With such atrocities they foolishly attempt to stop the just struggle of south Korean students for democratization against fascism and create a fear-inspiring atmosphere and keep them from fighting.

The Pak Jung Hi puppet gangsters also "blacklist" "dangerous" students and detain them as often as not and force the students considered to cause "trouble" into the puppet army to prevent them from fighting against the puppet clique. They even control the students attending church and force them not to go to church and take students to the police station when a few of them talk together.

The Pak Jung Hi puppet clique fear the mass advance of students most and do this to prevent it.

With no fascist steps and suppression, however, can they check the struggle of the south Korean students. Their desperation will only strengthen the students' resentment and wrath and invite stronger resistance.

South Korean students will fight more stoutly for campus freedom, democracy, democratization of south Korean society and the country's independent reunification in the teeth of the fascist suppression by the Pak Jung Hi puppet clique.

Pak Sang Su

Ever-Strengthening Friendship and Solidarity of World Progressive Youth

The world progressive youth should firmly unite and support each other under the banner of Marxism-Leninism and proletarian internationalism, under the revolutionary banner of anti-imperialism and independence. This is very important for the victory of the anti-imperialist common cause.

The great leader Comrade Kim Il Sung said:

"As in the past, so in the future the Korean youth must fight unflinchingly for the reunification of our country and for the final victory of the Korean revolution, for the building of a new world free from imperialism, exploitation and oppression; they must fight in unity with the youth of the socialist countries, in unity with the fighting Asian, African and Latin-American young people and in unity with all the progressive youth of the world, holding high the banner of Marxism-Leninism and proletarian internationalism, the revolutionary banner of anti-imperialist, anti-US struggle."

Today, the world youth movement embraces broad-based youth of different political views, customs, religious beliefs, nationalities and colours, engaged in different kinds of struggles. In spite of the difference in political view, custom, religious belief, nationality and colour, their ideals and fighting goals are the same. They alike fight for national sovereignty and dignity against imperialism, and for peace, democracy, national independence and socialism.

On the international scene, today the anti-imperialist revolutionary forces are forging ahead mightily along the path of independence, sovereignty and prosperity, dealing a succession of heavy blows to the imperialists-colonialists.

Hundreds of millions of people and youth in Asia, Africa and Latin America who were exploited and oppressed for long in the chains of slave have risen courageously in a just struggle for national liberation, independence and the building of a new society, under the banner of anti-imperialism and independence, firmly taking their destiny in their hands.

The peoples and youth of Viet Nam, Laos and Cambodia won a great victory in their protracted struggle for freedom, liberation and national reunion and brought about the total bankruptcy of the US imperialist brigands' policy of aggression and intervention towards this part of the world. In recent years Sao Tome Principe, Comoro, Cape Verde Islands, Guinea-Bissau, Mozambique, Angola and Seychelles and many other countries won independence. In particular, young people in these countries creditably played their role as a shock brigade, making a great contribution to the struggle of the world progressive youth.

The struggles of the world progressive youth and people support and complement each other and join together in one current of world revolution and world youth movement and further strengthen their friendship and solidarity.

The imperialists fear their unity and mutual support and encouragement more than anything else. That is why they try in every way to undermine the international unity of the people and youth and their anti-imperialist front.

The anti-imperialist struggle of people and youth is gaining in strength and scope in Asia, Africa, Latin America and the rest of the world. Along with the struggle against imperialism and for national liberation and independence, the struggle of youth to uphold independence is mounting higher.

Many new-emerging countries have won a great victory in the struggle to oppose imperialist-colonialist aggression and plunder, domination and control, defend their natural resources, and destroy the old international order and set up a new one based on equality and independence.

By dint of the revolutionary advance of the peoples and youth in the new-emerging countries to defend independence the life line of imperialism-colonialism is being cut everywhere in the world, and a new brilliant history of the independent era and a new independent and creative life have started in Asia, Africa and Latin America which had been drowned in blood and where only plunder and poverty prevailed for many centuries.

Indeed, today the third world, the new-emerging forces, entombs imperialism, advances human history and exerts profound influence on the course of great changes in our era.

The wise and courageous youth in Asia, Africa and Latin America have waged a protracted bloody struggle in order to realize the sacred cause of the new-emerging nations, rendering distinguished services to human freedom.

In the course, the solidarity among the world progressive youth has strengthened and relations of friendship and cooperation have become closer.

Today the progressive youth of the world are proudly marching in rank and file as a vanguard in the struggle against imperialism and for sovereignty, independence and construction.

In particular, in recent years, the youth of the new-emerging countries have become more organized in their struggle. They are striving for close unity and solidarity, uniting the ranks of their struggle internationally.

The imperialists harshly oppressed and exploited the new-emerging countries in the past. Since these countries won national independence, the imperialists have been making frantic attempts to plunder and exploit them by neo-colonialist methods, stretching the tentacles of aggression everywhere in the world. As long as imperialist aggression and plunder continue, the anti-imperialist struggle will never stop.

As there can be no progressive international movement without the anti-imperialist struggle, the freedom and liberation and bright future of the world progressive youth cannot be expected without the struggle against imperialism.

Only by firmly uniting and supporting each other can the progressive youth of the world frustrate the imperialists' aggressive and subversive acts, consolidate national independence and successfully settle difficult and complex problems arising in the building of a new society.

Only when independence is maintained can the unity and cooperation of the world progressive youth be developed on a solid basis and the ideal of the world youth movement attained.

Today the Korean people and youth, firmly rallied around the great leader Comrade Kim Il Sung, are striving to achieve the historic cause of national reunification, their greatest national desire, pushing ahead vigorously with the three revolutions, upholding the revolutionary banner of the Juche idea.

The struggle of the Korean people and youth to establish national sovereignty on a countrywide scale, pull the US imperialists out of south Korea and reunify the divided country is the main link of the worldwide anti-imperialist national-liberation struggle.

The US imperialists unleashed an aggressive war in Korea and committed barbarous massacres and atrocities against the Korean people. But they suffered an ignominious defeat in that war and knelt down before the Korean people. Today, they, refusing to learn the historic lesson and going against the trend of the times, stay on in south Korea and viciously obstruct Korea's reunification, persisting in their policy of aggression and war.

The world progressive youth loving justice and peace always actively support the Korean people and youth in their efforts to drive the US imperialist aggressive troops out of south Korea and reunify their country independently.

On many occasions including the month of anti-US joint struggle from June 25 to July 27, the world progressive youth and their organizations give unstinted support to the Korean people and youth in their struggle to reunify their country independently, through various forms and methods—demon-

stration, rally, film show, photo exhibition, lecture and round-table talks.

They express firm solidarity with the south Korean young students in their brave battle fought for freedom and campus democratization and the country's independent, peaceful reunification, in defiance of the Pak Jung Hi puppet clique's fascist suppression.

On behalf of the world progressive youth and students, they scathingly condemn and indict to the world the Pak Jung Hi fascist clique for their barbarous suppression of south Korean student youth.

The Korean youth express heartfelt thanks to the progressive people and youth of the world including the new-emerging countries for their constant support and encouragement to our just struggle.

Greater victory and brighter future are in store for the world progressive youth who are struggling for peace, national independence and the building of a new society, firmly rallied under the banner of anti-imperialism and independence. Closely united under this banner, the Korean youth will fight more stubbornly for a new independent world and the brighter future of the youth.

Kim Chang Ryong
Vice-Chairman
Central Committee
League of Socialist
Working Youth of Korea

Burmese Committee for Supporting Korea's Reunification Inaugurated

The Burmese Committee for Supporting Korea's Reunification was recently inaugurated in Rangoon, capital of Burma, with the participation of the members of the Burma-Korea Friendship Society and people of all strata.

The inauguration meeting unanimously adopted a letter to the great leader Comrade Kim Il Sung amid a stormy applause of the attendants.

The basic mission of the committee is to support the struggle of the Korean people for the independent, peaceful reunification of Korea and check and frustrate the "two Koreas" plot of the south Korean puppet clique.

The committee actively supports the three principles and five-point policy of Korean reunification based on the great leader's immortal Juche idea, the resolution of the 30th UN General Assembly session and the "resolution on the Korean question" adopted at the Fifth Summit Conference of the Non-aligned Nations.

The meeting elected the leading body of the Burmese Committee for Supporting Korea's Reunification.

SPORTS NEWS

Our team which participated in the World Model Airplane Championships held in Denmark came first in the model rubber power plane individual and team events and model glider team event.

In the model rubber power plane event, Kim Dong Sik of our country carried away the trophy cup and gold medal by coming off the world titleholder with 1,253 points.

In this category, our team finished first in the team event.

In the model glider team event, our ground aviators won the trophy cup and gold medals by coming off the winner with 3,625 points. In the motor power plane team event, our team placed third.

Hundreds of ground aviators from 33 countries competed in the championships.

Prior to this, the women's volleyball team of our country came first at the international women's volleyball matches held in Lodz of the Polish People's Republic. The Polish team came second and the German Democratic Republic team third.

Aggressive and Treacherous "South Korea-Japan Continental Shelf Agreement"

The present reactionary government of Japan had the criminal "South Korea-Japan Continental Shelf Agreement" "ratified," which its predecessors had failed to in face of the strong opposition of the peoples of Korea and Japan and the rest of the world.

The great leader Comrade Kim Il Sung said:

"We neither intend to encroach upon the interests of other nations nor allow anyone to trample upon the rights and dignity of our nation."

Historically the Korean people neither have invaded any other countries nor allowed any aggressors to set foot on our territory.

The "South Korea-Japan Continental Shelf Agreement" is an aggressive and treacherous document allowing the foreign aggressors to loot openly the national wealth of the Korean people in their territorial waters.

The "agreement" places a great part of the continental shelf in the South Sea of our country at the disposal of Japanese monopoly capital and permits it to loot seabed resources there freely for 50 years under the name of "joint development."

The continental shelf problem of our country is a matter of the Korean people's national sovereignty, which can be settled only by the will of the entire Korean people.

As soon as it was established that the continental shelf of our country has a promising prospect of development, the traitorous Pak Jung Hi clique, who can never represent the Korean people, tried to sell off the resources there to the foreign aggressors.

In 1970 they enacted a traitorous law, the "law on the development of the seabed mineral resources," offering all "special favours" to the foreign oil monopolies with the "right of development." And they divided the continental shelf into several mineral zones to sell them off to foreign monopolies and bartered them away to oil monopolies of American line and the Japanese reactionaries that swarmed like hungry wolves through bargaining.

It is particularly to be noted that the traitorous Pak Jung Hi clique appointed a great part of our continental shelf in the South Sea as the "south Korea-Japan joint development zone" and virtually sold the right of its development to the Japanese reactionaries.

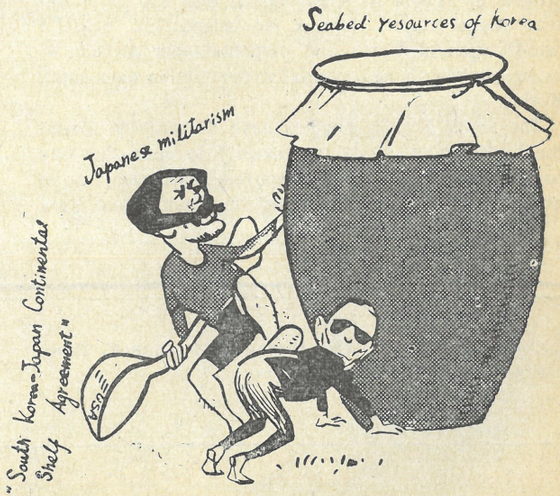
This continental shelf zone, completely separated from the Japanese territory by the Okinawa deep, is our territory which is a natural extension of our mainland.

Nevertheless, the traitorous Pak Jung Hi clique offered the right of development in the zone to the Japanese reactionaries for a small sum of "loan" under the name of "joint development," leaving the problem of dominion owner unsettled. This is a traitorous act of selling off the sovereignty of the entire Korean people to them.

That is why the entire Korean people and the broad-based democratic forces of Japan have resolutely fought against the "Continental Shelf Agreement" since it was "signed" between the south Korean puppets and the reactionary ruling circles of Japan in January 1974.

The Government of the Democratic People's Republic of Korea flayed it as a violation of our national sovereignty and the Korean people's interests and solemnly declared it null and void.

The reactionary ruling circles of Japan had tried to get the Diet to consider and "ratify" the "agreement" five times until last year. But, each time it had been rejected and not even considered in face of the strong opposition of the broad-based democratic forces.



When it was submitted to the last Japanese Diet session for the sixth time, it was strongly opposed and censured as a "product" of the criminal "south Korea-Japan fusion."

When the operation for the "ratification of the agreement" at the Japanese Diet struck a snag in face of the opposition of the broad-based political and public circles of Japan, the south Korean puppets entreated for its carriage, going the length of raising a fuss about a "retaliatory measure" against Japan, thus fully revealing their treacherous colours.

Finding it hard to ram the "agreement," which had been railroaded through the House of Representatives in a burglarious manner, through the House of Councillors, the reactionary government of Japan had the "agreement" "automatically ratified" by extending the Diet session.

It once again openly revealed its design of reinvasion of south Korea by ramming the "agreement" through the Diet.

The "ratification of the agreement" was desperately carried out at a time when the Pak Jung Hi puppet clique are isolated and rejected internally and externally and suffer from serious political and economic crises because of their treacherous acts and fascist tyranny. This makes the reactionary Japanese government's criminal aim clearer.

After the conclusion of the "South Korea-Japan Treaty," the reactionary government of Japan signed various agreements with the south Korean puppets and obtained a privileged position in south Korea, sent into it hundreds of monopoly companies and firms and seized south Korea's economic artery and freely plunder all kinds of its resources.

Lurking behind the reactionary Japanese government's "ratification of the agreement" is a criminal scheme to tighten its shady fusion with the south Korean puppet clique, obstruct the independent, peaceful reunification of Korea and perpetuate her division so as to establish a neo-colonialist domination over south Korea.

The south Korean puppets have desperately sought the "ratification of the agreement" to open the way to reinvasion wider for the Japanese reactionary forces and sell off all the wealth of the country and have their "security" guaranteed, obtain more "aid" and save themselves from ruin.

This is clear from the fact that the traitor Pak Jung Hi stressed that the "problem of the right of seabed development" is the "mainstay of the national security system" and a "central problem in strengthening the anti-communist system and in the military strategic point of view." The south Korean puppets are seeking to entice Japanese monopolies to join them in the name of "joint development" to let the Japanese reactionaries launch into military action under the pretext of "protection of concessions" when they start a new war in Korea.

As you see, the "South Korea-Japan Continental Shelf Agreement" concluded between the Japanese reactionaries and the south Korean puppet clique will, in the long run, obstruct Korea's reunification, aggravate tension in Korea, increase the danger of war and, further, seriously menace peace and security in Asia.

The entire Korean people strongly denounce the south Korean puppet clique's never-to-be-forgiven treacherous act of selling off all the precious wealth and interests of the country to the foreign aggressors, flattering and submissively following them, and the Japanese reactionaries' shameless aggressive scheme to plunder the continental shelf and seabed resources of our country.

Our people never recognize the "agreement" the Japanese reactionaries manufactured through an illegal "dealing" with the traitorous Pak Jung Hi puppet clique who cannot represent the Korean people and will not tolerate their aggression and plunder of our country.

In the name of the nation, we solemnly declare once again that the "South Korea-Japan Continental Shelf Agreement" is entirely invalid.

The Japanese reactionaries should look squarely at the reality and act thoughtfully. The traitorous Pak Jung Hi clique must remember clearly that if they continue to commit treacherous acts, clinging to the sleeves of the foreign forces, they will be severely punished by history and people.

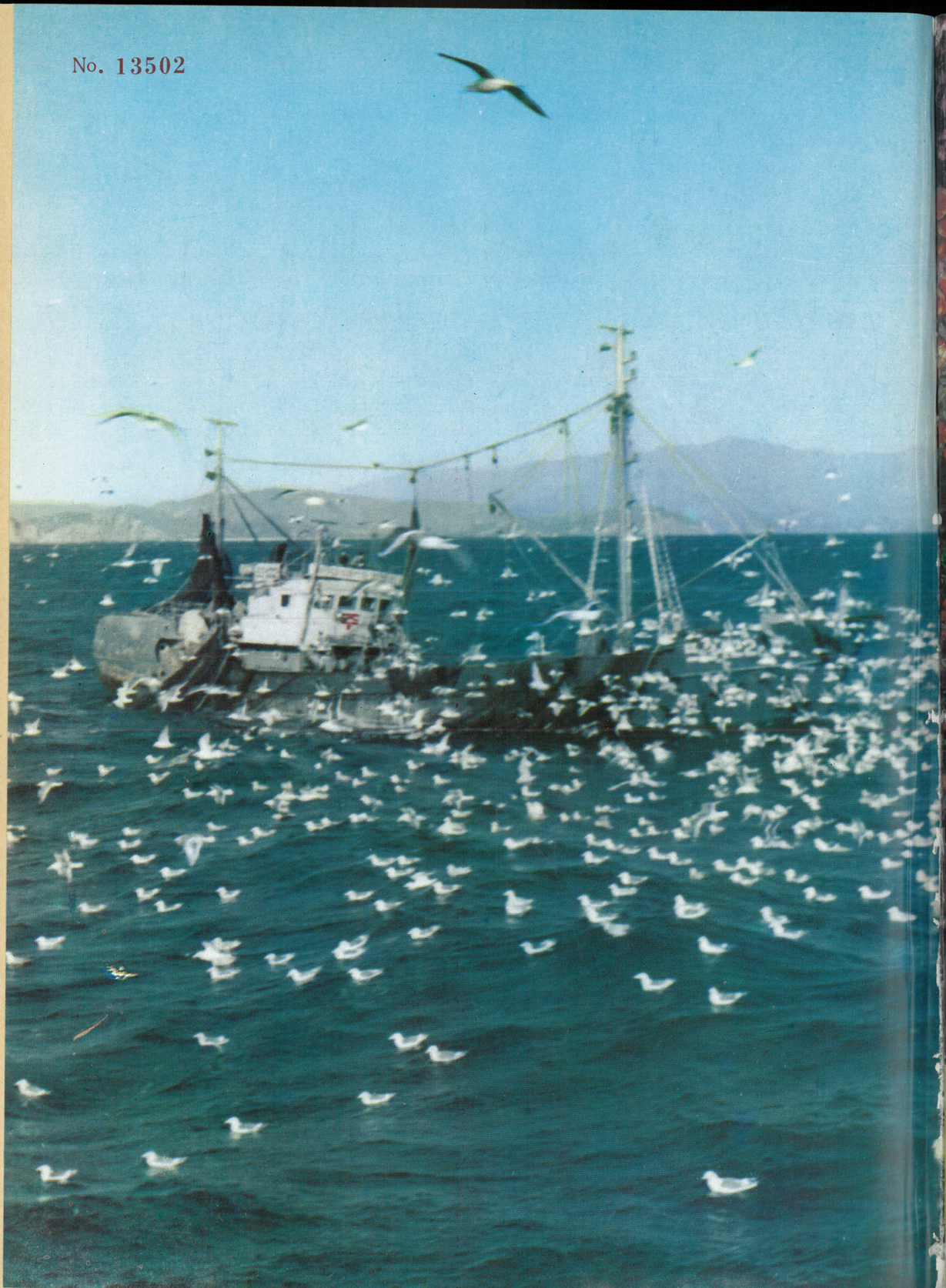
Pak Ho Sik

INSIDE BACK COVER: High-quality canned fishes are mass-produced

BACK COVER: A rich haul is expected

No. 79486

No. 13502



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